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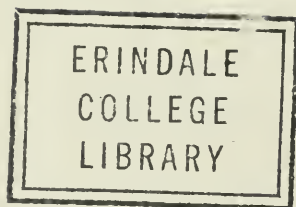
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A
SCRIPTURAL AND ALLEGORICAL
GLOSSARY
TO
MILTON'S PARADISE LOST.

BY
MISS CHRISTIAN CANN.

London :

PRINTED FOR THE AUTHOR, AND SOLD BY C. AND J. RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE, PALL MALL
HARVEY AND DARTON, GRACECHURCH STREET; AND W. DARTON
HOLBORN HILL.



PRINTED BY W. SMITH, KING STREET, SEVEN DIALS.

TO THE
HONORABLE LADY SUTTON,
THE FOLLOWING PAGES ARE,
WITH HER LADYSHIP'S PERMISSION,
MOST RESPECTFULLY DEDICATED,
BY THE AUTHORESS.

P R E F A C E.

Education being of the first importance to society, no apology appears necessary for offering the following work to the notice of the rising generation ; its necessity must be acknowledged and felt by guardians, to whom the precepts of wisdom and morality are very naturally supposed to be inculcated, and particularly so in those who have the instruction of youth. Learning has shed abroad, upon all nations, its divine influence, and softened even the manners of savages. Cadmus, king of Thebes, by the introduction of letters into Greece, and Palamedes, have both immortalized their names by the invention of letters ; although it is said, by some writers, that Rhadamanthus brought them into Assyria, and Memnon into Egypt; and by others, that the Phœnicians and Ethiopians taught the first use of letters ; but sacred history informs us, that Moses originally taught the art to the Jews, and that the Phœnicians learned them from the Jews, and the Grecians from the Phœnicians. Nothing can be more interesting than to trace,

from the earliest ages, down to the present time, the rise and progress of knowledge, did not the limits of a Preface prevent the possibility of doing the subject that justice it so eminently deserves. In this Scriptural and Allegorical Glossary of Milton's *Paradise Lost*, I have endeavoured to illustrate the mythological parts of that divine poem, in which the author so prolifically abounds with scriptural phrases and quotations, applicable to the work. Whether the object has been attained, those who are most conversant with polite literature, will be the best able to judge. Of a poem so celebrated as *Paradise Lost*, who would not feel proud to comment upon? The happy spot, who will not be happy to find? In the fourth book of which, it should seem, Milton consulted the fathers, "as to the easterly situation of this garden:" St. Athanasius has a fancy thereupon, extraordinarily poetical, expressive of its riches and its pleasures: that from hence, about the oriental parts of India, there were every where such fragrant scents, and that the spices receive their odours, as if from that happy place;" and hear what the author himself says:—

Now gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils."

As the origin of *Paradise Lost* may not be

wholly uninteresting to the reader, a short account thereof may be considered as an additional beauty to this feeble attempt of mine.

Milton, observes a celebrated writer, as he was travelling through Italy, in his youth, saw, at Florence, a comedy called *Adamo*, written by one Andreini, a player, and dedicated to Mary de Medicis, queen of France. The subject of the play was the Fall of Man : the actors, God, the Devils, the Angels, Adam, Eve, the Serpent, Death, and the seven mortal Sins.

A topic, it must be owned, very improper for a drama, but so suitable, at that time, to the absurd genius of the Italian stage. He took, however, from that ridiculous trifle, the first hint of that noble work. Dr. Pearce, in his review of the text of the twelve books, observes, it is probable that Milton took the first hint of the poem from an Italian tragedy called *Il Paradiso Perso* ; although the ingenious Mr. Hayley, in a very extensive research, has found no such performance. In a preface to the poetical works of the Rev. I. Sterling, it is said, that Milton owed his poem to *Locusta*, a spirited Latin poem, written against the Jesuists.* It is further asserted, that the poet borrowed largely from a poem called the *Christiad*, written by a Carthusian monk of the

* The Jesuists were called Locusts in the theological language of Bishop Lake, in 1629. See his Sermons, p. 205.

convent of Niewport. This poem, which is on the passion of Christ, is in seventeen books, and contains many ideas and descriptions, strikingly similar with those of Milton. Hayley, however, thinks it highly probable that Andreini turned the thoughts of Milton from Alfred to Adam, and first threw into the mind of Milton, the idea of converting Adam into an epic personage. In a work, entitled *La Scena Tragica d' Adomo ed Eva, Estratta dalli prima tre capi della Sacree, &c.* dedicated to Maria Gonzaga, Duchess of Mantua, a kind of drama, in prose, on the expulsion of our first parents from Paradise. In one part of which there is a very remarkable passage : after suggesting that the Mosaic history of Adam and Eve is purely allégorical, and designed as an incentive to virtue, the author says, " God reveals himself to man, by the intervention of reason, while she supports her sovereignty over the sensual inclinations in man, and preserves the apple of his heart from licentious appetites ; in reward for his just obedience, transforms the world into Paradise : of this were I to speak assuredly, I might form an heroic poem worthy of demi-gods." Probably Milton laid the foundation of his *Paradise Lost* from it. It is, however, possible that Milton might never see the performance of Andreini ; yet conjecture has ground enough to conclude that he was acquainted with

it ; for Andreini wrote a long allegorical drama on Paradise, and, it is well known, that the fancy of Milton first began to play with the subject, according to that peculiar form of composition.

It has, also, been treated by Lancetta, in the shape of a dramatic allegory ; and remarked, that, under the character of Moses, the subject might form an incomparable epic poem ; and Milton, quitting his own hasty sketches of allegorical dramas, accomplished a work which answers to that intention. A sketch of this drama will shew, at once, whether Milton was indebted to the above authorities for his poem.

ACT 1, *Scene 1.* God commemorates his creation of the heavens, the earth, and the water ; determines to make man, gives him vital spirit, and admonishes him to revere his maker, and live innocent.

Scene 2. Raphael, Michael, Gabriel and Angels. Raphael praises the works of God : the other angels follow his example, particularly in regard to man.

Scene 3. God and Adam. God gives Paradise to Adam, to hold as a fief ; forbids him to touch the apple. Adam promises obedience.

Scene 4. Adam acknowledges the beneficence of God and retires to repose in the shade.

ACT 2, *Scene 1.* God and Adam. God resolves to form a companion for Adam, and does

so while he is sleeping ; he then awakes Adam, and presenting to him his new associate blesses them both, then leaves them recommending obedience to his commands.

Scene 2. Adam and Eve. Adam receives Eve as his wife ; praises her, and entreats her to join with him in revering and obeying God ; she promises submission to his will, and entreats his instruction ; he tells her the prohibition and enlarges on the beauties of Paradise ; on his speaking of flocks she desires to see them, and he departs to show her the various animals.

Scene 3. Lucifer, Belial, Satan. Lucifer laments his expulsion from Heaven, and meditates revenge against man ; the other demons relate the cause of their expulsion, and stimulate Lucifer to revenge—he meditates—he resolves to employ the serpent.

Scene 4. The Serpent, Eve, Lucifer. The Serpent questions Eve—derides her fear and her obedience—tempts her to taste the apple—she expresses her eagerness to do so—the serpent exults in the prospect of her perdition. Lucifer (who seems to remain as a separate person from the Serpent) expresses also his exultation, and steps aside to hear a dialogue between Adam and Eve.

Scene 5. Eve, Adam. Eve declares her resolution to taste the apple, and presents it to her

husband ; she tastes it and expresses unusual life and animation—she says the serpent has not deceived her—she feels no sign of death and presents the fruit to her husband—he reproves her—she persists in pressing him to eat—he complies—declares the fruit sweet, but begins to trouble at his own nakedness—he repents and expresses his remorse and terror—Eve proposes to form a covering of leaves—they retire to hide themselves in the foliage.

ACT 3, *Scene 1.* Lucifer, Belial, Satan, Lucifer exults in his own success and the other demons applaud him.

Scene 2. Raphael, Michael, Gabriel. These good spirits lament the fall, and retire with awe on the appearance of God.

Scene 3. God, Eve, Adam. God calls on Adam—he appears, and laments his nakedness—God interrogates him concerning the tree—he confesses his offence and accuses Eve—she blames the serpent—God pronounces his malediction and sends them from his presence.

Scene 4. Raphael, Eve, and Adam. Raphael bids them depart from Paradise—Adam laments his destiny—Raphael persists in driving them rather harshly from the garden—Adam begs that his innocent children may not suffer for the fault of their mother—Raphael replies, that not only her children but all the race must suffer, and

continues to drive them from the garden—Adam obeys—Eve laments, but soon comforts Adam—he at length departs, animating himself with the idea, that to an intrepid heart, every region is a home.

Scene 5. A cherub moralizing on the creation and fall of Adam, concludes the third and last act."

But, notwithstanding the various speculations that have been made on the sources to which Milton has been indebted for the subject of his Poem, his name will stand unperishable on the scroll of fame, until the great globe itself shall perish.

Bromley, Middlesex,

September, 1828.

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BOOK I.

Of Man's First Disobedience.

In the first place we read that man was created "in the image of God after his likeness," but little lower than the Angels, and crowned with glory and honor.—One sole command seems to have been given as the test of obedience. But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Gen. ii. 17.

4 *With Loss of Eden.*

The Garden of Eden is itself alluded to by the Prophets, as a place of spiritual knowledge, joy, and happiness. Isa. li. 3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified. Ezek. xxviii. 13. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created, xxxvi. 35. And they shall say, This land that was desolate is become like the

Garden of Eden ; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited. "What is requisite," exclaims that great and original genius, Dr. Young, "to make a man wise and happy, but reflection and peace;" "And both," continues the pious Horne, "are the natural growth of a garden: a garden to the virtuous, is a paradise still extant—a paradise unlost."

4 *'Till one greater Man.*

That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. Rom. v. 21. The character of Christ, is the only perfect standard of moral virtue; It has this advantage over every other example, however excellent, that it is excellence without the admixture of any contrary principle. In him there is the marvellous union of majesty and meekness, of greatness and condescension: his humility was always tempered by grandeur, and his grandeur was always softened by humility.

5 *And regain the blissful seat.*

And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise. Luke xxiii. 43. A voice from heaven hath said, "Blessed are the dead who die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.

7 *Oreb and Sinai.*

Mountains in Asia.

8 *That shepherd.*

Moses kept the flock of his father-in-law, and came to the mountain of God, even to Horeb. Exod. iii. 1. Jehovah came down upon mount Sinia, and called Moses up to the top of the mount. Exod. xvii. 20.

8 - - - *the chosen seed.*

And the Lord said unto Abraham, in thy seed shall all the nations of the earth be blessed.

9 *In the beginning.*

When it pleased God to begin his work of creation, all things were made by him, even by his Almighty word, and without him was not any thing made, that was made. That fulness of power, wisdom, and benignity, which was in him, was the fountain of life to the whole creation.

10 *Rose out of Chaos.*

A rude and shapeless mass of matter, and confused assemblage of inactive elements.

10 - - - *or if Zion hill.*

Sion was the city of God. In the temple which stood there, cherubim were the ornaments of the walls, both in the holy and most holy place, to signify the presence of angels; there was a general assembly and congregation of the priests, which were substituted instead of the first-born; there was God, as the supreme judge of controversies, giving forth his oracles.

11 - - - *and Siloa's brook that flow'd.*

A spring of water sent from God, at the prayer of Isaiah, a little before his death, when the city was besieged; herein a blind man washed his eyes

at Christ's command, and received his sight.

15 *Above th' Aonian mount.*

The supposed abode of the muses.

16 *And chiefly thou, O Spirit, that dost prefer,
Before all temples th'upright heart and pure.*

God is a Spirit: and they that worship him
must worship him in spirit and in truth. John iv.
24.

34 *Th'infernal Serpent.*

Satan, the adversary; the great and avowed
enemy of God and man.

44 - - - *him the Almighty Power,
Hurld headlong flaming from th'ethereal sky.*

And there was war in heaven: Michael and his
angels fought against the dragon; and the great
dragon was cast out, that old serpent called the
Devil and Satan, which deceiveth the whole world.
Rev. xii. 7, 9.

63 - - - *but rather darkness visible.*

There arose a smoke out of the pit, as the
smoke of a great furnace, and the sun and the air
were darkened by reason of the smoke of the pit.
Rev. ix. 2.

81 *Beelzebub.*

Beelzebub, the prince of the Devils. Matt.
xii. 24.

129 *Seraphim.*

In scripture denotes an Angel of the first order.

157 *Cherub.*

An Angel of the second order.

197 *As whom the fables name of monstrous size,
Titanian, or Earth-born.*

And it came to pass, when men began to mul-

tiply on the face of the earth, and daughters were born unto them; that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose; there were giants in the earth in those days, the same became mighty men, which were of old men of renown; and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and the Lord said I will destroy man, but Noah found grace in the eyes of the Lord. Gen. vi. 1.

Notwithstanding the awful warning of the destruction of the earth by the flood, we find the descendants of this just man guilty of idolatry, that Rachael, the wife of Jacob, stole the images that were her Fathers; the worship of idols of wood and stone spread over the earth; in after ages, at Athens, St. Paul's spirit was stirred up in him, when he saw the whole city giving up to idolatry.

199 *Briareos.*

A giant, who, according to the heathen mythology, warred against heaven, and had fifty heads, and a hundred hands.

199 *Typhon.*

A huge giant who also warred against heaven.

200 *Tarsus.*

Celebrated for the great men it produced, was a town of Cilicia, a country of Asia Minor, on the sea coast to the north of Cyprus, west of the Euphrates, and south of mount Taurus, the largest mountain of Asia.

201 *Leviathan.*

Canst thou draw out Leviathan with an hook ? or his tongue with a cord which thou lettest down ? canst thou put an hook into his nose ? or bore his jaw through with a thorn ? will he make many supplications unto thee ? will he speak soft words unto thee ? will he make a covenant with thee ? will thou take him for a servant for ever ? wilt thou play with him as with a bird ? will thou bind him for thy maidens ? shall thy companions make a banquet of him ? shall they part him among the merchants ? Canst thou fill his skin with barbed irons ? or his head with fish spears—Lay thine hand upon him, remember the battle, do no more. Job xli. 1, 2, 3, 4, 5, 6, 7, 8.

232 *Torn from Pelorus.*

One of the great promontories of Sicily. It lies near the coast of Italy, and received its name from Pelorus, the pilot of the ship which carried Hannibal away from Italy

233 *Of thund'ring Etna.*

A mountain in Sicily, now called Mount Gibel, famous for its volcano, which, for more than 3000 years, has thrown fire at intervals. It is supposed to be eight miles in height, and sixty in compass. Its top is covered with snow and smoke, at the same time; and the sides, on account of the fecundity of the soil, are carefully cultivated, and planted with vineyards. The poets supposed, that Jupiter had confined the giants under this mountain. It was the forge of Vulcan, where his servants, the Cyclops, fabricated thunderbolts.

288 *The Tuscan artist.*

Galileo was born at Pisa, in 1564, he was the author of several noble and useful discoveries in astronomy, geometry, and mechanics, and was the first person who improved telescopes, so as to answer astronomical purposes.

288 *From the top of Fesole.*

A part of the Appennine mountains in Umbria.

290 *Or in Valdarno.*

The valley on the river Arno, which runs through Tuscany, and by Florence into the Tuscan sea.

303 - - *Where th'Etrurian Shades.*

Etruria, a celebrated country of Italy, at the west of the Tyber. It originally contained twelve different nations, which had each their respective monarch. The inhabitants were particularly famous for their superstition, and strict confidence in omens, dreams, auguries, &c.; they all proved powerful and resolute enemies to the rising empire of the Romans, and were conquered only after much effusion of blood. Etruria is the modern Tuscany, Florence, its capital, is extremely fruitful and well cultivated, producing great quantities of corn, wine, and oil, and during the reigns of the illustrious house of Medici, was the cabinet of all that is valuable, rich, and masterly, in architecture, literature, and the arts, especially those of painting and sculpture. It contains above seventy thousand inhabitants.

305 - - - *Orion arm'd.*

A celebrated hunter of superior strength and stature, after death, he was made a constellation,

which was composed of seventeen stars. Orion rises about the 9th of March, and sets about the 21st of June; his rising is generally accompanied with great rains and storms.

307 *Busiris, and his Memphian chivalry.*

A name of many of the Egyptian kings. The waters returned and covered the chariots, and the horsemen, and all the host of Pharoah. And Israel saw the Egyptians dead upon the sea shore. Exod. xiv. 28.

309 *The sojourners of Goshen.*

And Pharoah spake unto Joseph, saying, the land of Egypt is before thee; in the best of the land make thy Father and brethren to dwell; in the land of Goshen let them dwell. Gen. xlvii. 5, 6.

338 - - *as when the potent rod
Of Amram's son.*

Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts; and the locusts went up over all the land of Egypt, so that the land was darkened. Exod. x. 13, 15.

342 *That o'er the realm of impious Pharoah hung.*

A title anciently belonging to the kings of Egypt.

343 *And darkened all the land of Nile.*

A river of Egypt. Nilus, a king of Thebes, gave his name to the river which flows through the middle of Egypt, and falls into the Mediterranean sea; the Nile, anciently called Egyptus,

is one of the most celebrated rivers in the world. The Nile yearly overflows the country, and it is to those regular inundations that the Egyptians are indebted for the fertile produce of their lands.

353 *Rhene.*

Or Rhenus, one of the largest rivers of Europe, which divides Germany from Gaul. It rises in the Rhetian Alps and falls into the German Ocean. The river Rhine was a long time a barrier between the Romans and the Germans, and on that account its banks were covered with strong castles. J. Cæsar was the first Roman who crossed it to invade Germany. In modern geography the Rhine is known as dividing itself into four large branches, the Waal, Leck, Issel, and the Rhine. That branch which still retains the name of Rhine, loses itself in the sands above modern Leyden; and is afterwards no longer known by its ancient appellation, since the year 860, A. D. when the inundations of the sea destroyed the regularity of its mouth.

355 *Danaw when her barbarous sons.*

Danubus, a celebrated river, the greatest in Europe, which rises near the town Pyrene, in the country of the Celtae, and after flowing through the greatest part of Europe, falls into the Euxine Sea. The Greeks call it Ister; but the Romans distinguished it by the appellation of the Danube. It falls into the Euxine through seven mouths; but modern travellers speak only of two. The Danube was generally supposed to be the northern boundary of the Roman empire in Europe; and therefore several castles were

erected on its banks, to check the incursions of the barbarians.

355 *Gibraltar.*

Calpe, situated on one of the columns of Hercules. The ancients gave the name of the columns of Hercules, to two mountains, Calpe in Europe, and Abyl in Africa; they considered them as the limits of the world on the west.

355 - - - *to the Lybian sands.*

Lybia in Africa, is now the eastern part of Tripoli. In Lybia was the celebrated temple of Jupiter Ammon, one of the seven wonders of the world, situated in a fertile valley, in the midst of vast vallies covered with sand.

361 - - - *in heav'nly records now.*

Thou hast put out their name for ever and ever, their memorial is perished with them.
Ps. ix. 5, 6.

370 *Glory of him that made them to transform
Oft to the image of a brute, adorned.*

And this was evident in a variety of other vices, in which the philosophers of other nations joined with the vulgar, so particularly in the early and almost universal prevalence of idolatry amongst them; by which they changed the glory of the immortal, incorruptible, and eternal God, even all the majestic splendours, in which he shines forth through earth and heaven, into the representing image of mortal and corruptible man; which, how elegantly soever it might be traced, was a great and insufferable degradation, had their folly proceeded no farther; but, not content with this, they set up, as emblems of deity

and objects of worship, brutes and their images, birds and four-footed animals, and even such vile reptiles as beetles, and various kinds of serpents which creep on the dust. Romans, i. 2, 3.

388 *Within his sanctuary itself their shrines.*

Were the altars or temples, of those idols, where the devils were worshipped, even the temple of the true God, was made a repository for idols by Solomon, Manassus, and other kings of Judah.

392 *First Moloch.*

A king, an idol of the Ammonites, strictly forbidden the Jews. Moloch was a hollow statue of brass, with the hands of a man and the head of an ox. It was made red hot; then the priests threw the sacrifice into its arms, where they were burned to death in a dreadful manner. The Carthagenians offered two hundred children of their nobility to it at one time, and three hundred at another, which induced Darius to send ambassadors to Carthage, with an edict to forbid that inhumanity.

396 *Him the Ammonite.*

Ammonites, a people who inhabited Syria, and were descended from Ammon, the son of Lot. The history of this people, as it is recorded in scripture, and by Josephus, notices their conquest of a gigantic race, who dwelt in the mountainous regions of Gilead, and the occupation of their territory; the command of God to the Israelites, not to disturb the children of Ammon, or to make any encroachment on their possessions; their demand for the restitution of

part of their territory, long held by the children of Israel and taken from the Ammorites by Moses; their entire defeat by Jephtha; their hostile aggressions, in the time of Saul and David, and their subjection to the kingdom of Israel; their attempts to throw off the yoke, by an alliance with the Moabites, and repeated invasions of the kingdoms of Israel and Judah; their complete discomfiture and second subjection; their dispersion by Nebuchadnezzar, and restoration by Cyrus, after the destruction of Jerusalem, by the Romans, their distinctive appellations lost in the more general denomination of Arabians; and, before the end of the third century, no trace of their name in existence. Thus verifying the prophecy of Ezekiel, which declares, that they should "not be remembered among nations." Deut. 2. Judg. 2. 2 Sam. x. 11. Ezek. 25. And Josephus's Antiq.

397 *Worshipped in Rabba.*

The chief city of the Ammonites, on the N E. of Jordan.

398 *In Argob.*

A large populous country, lying on the east of Jordan, among the mountains.

398 *And in Basan.*

A fine fruitful country, lying between two ranges of mountains.

399 *Of utmost Arnon.*

A river of Palestine, which falls into the lake Asphaltites or Dead Sea.

404 *The pleasant valley of Hinnon.*

Near Jerusalem, also called the valley of Ben-hinnon, wherein was the Grove of Molock.

404 - - - *Tophet thence.*

They have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire. Jer. vii. 31.

405 *And black Gehenna called.*

The land of Hinnon; but our Saviour and others, by it, signify the place of torment.

406 *Next Chemos.*

Swift, from the swiftness of the sun, which this idol represented; or, hid and obscured, because of the shameful rites of idolatry. And the first-born bare a son, and called his name, Moab; the same is the father of the Moabites, unto this day. Gen. xix. 37.

407 *From Aroar.*

So Jephtha passed over unto the children of Ammon, to fight against them; and the Lord delivered them into his hands. And he smote them from Aroar, even till thou came to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. Jud. xi. 33.

407 - - - *to Nebo.*

A city and mountain of the Moabites, near Mount Pisgah, twenty miles east of Jerusalem.

408 *Of southmost Abarim.*

A province of eastern Palestine

408 - - - *in Hesebon.*

For the fields of Heshbon languish, and the vine Sibnah, the lords of the heathen have broken down the principal plants thereof, they are come

even unto Jager, they wandered through the wilderness, her branches are stretched out, they are gone over the sea. Isa. xvi. 8.

409 *And Honoraim.*

Two cities of the Moabites, one called the Upper, the other the Lower. Isa, xv. 5.

409 *Seon's realm.*

Sihon, King of Heshbon.

410 - - - *Sibmah clad with vines.*

O vine of Sibmah, I will weep for thee. Jer. xlviii. 32. A city in the valley of Moab, 30 miles east of Jerusalem.

411 *And Elëale.*

The ascension or burnt offering of God.—A town, thirty-six miles east of Jerusalem: it fell to the tribe of Reuben, after the conquest of those countries. Numb. xxxii. 37.

411 *To the Asphaltic Pool.*

From Asphalto's yielding bitumen and sulphur, salt and bitter water, the lake in Judea, where Sodom and Gomorrah stood, thirty-five miles east Jerusalem, twenty-four leagues long and seven broad: it is also called the Dead Sea, because no fish live in it.

412 *Peor, his other name.*

Bael-Peor, an idol of the Moabites (the same as Chemos). Jeremiah mentions this abominable idol with the greatest abhorrence.

413 *Israel.*

And Israel abode in Shittim, and joined himself unto Bael-Peor; and the anger of Jehovah was kindled against Israel. And those that died of the plague were twenty and four thousand. Numb. xxv. 1, 3, 9.

413 *Sittim.*

A place in the plains of Moab, eight miles from Jordan, where the Israelites encamped, for the last time, under the conduct of Moses, and where they were tempted by Balaam to commit crimes; and to sacrifice to this idol, which provoked God to destroy two thousand four hundred of them. Here grew the wood whereof the Ark was made. *Exod.* xxv. 10, 37:

413 *Nile.*

A river in Egypt, which fertilizes the whole country.

415 *Orgies.*

All sacred feasts and rites among the Greeks, were called *Orgia*, particularly those of *Bacchus*.

417 *Moloch.*

Before explained, line 392.

418 *Till good Josiah.*

Moreover, the workers of familiar spirits, and the wizards and the images, and the idols and all the abominations, that were spied in the land of Judah and in Jerusalem, did Josiah put away, 2 Kings, xxiii. 24.

420 *Of old Euphrates.*

A river in Asia, which falls into the *Tinus Persicus*, or Gulph of *Persia*.

422 *Of Baälim.*

Baälim and *Baal*. The first idol in the world; erected in Babylon, in memory of *Belos* or *Nimrod*, whom *Minus*, his successor, deified after his death.

422 *Ashtaroth.*

And the high places that were before Jerusa-

lem, which were on the right hand of the mount of corruption, which Solomon King of Israel, had builded for Ashtarothe, the abomination of the Zidonians; and for Chemoth, the abomination of the Moabites; and for Milcolme, the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. 2 Kings, xxiii. 13, 14.

439 *Astarte, queen of heaven.*

Astarte, or Diana, the fabled daughter of Jupiter and Latona, and sister to Apollo. She presided over night, and was called Phœbe or the moon: the goddess of hunting. The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes for to the queen of heaven. Jer. vii. 18.

444 *That uxorious King.*

Solomon, king of Israel, being determined to fulfil his father David's solemn injunction, of building a temple to the glory of God, communicated his intentions to the King of Tyre, requesting that he would provide him a person qualified to superintend the work, together with labourers and materials. Hiram complied with his wish; and this magnificent structure was prosecuted with eagerness, and, on being completed, was consecrated in the most solemn manner. In the life of Solomon, we see all that human wisdom can possibly do, towards enriching the mind or sanctifying the heart. In him it will appear, that the most vigorous intellect is incapable of resisting temptation. The greatest part of Solomon's

reign was truly glorious; but we now see him sully his reputation, and at a period when it might have been reasonably thought, that the passions were subdued, and the principles of piety become habitual. His connexion with strange women disgraced the close of Solomon's life; and this lawless love drew him aside after the abominations of the heathen. If such a man as Solomon could not resist the blandishments of vice, when he had suffered his affections to be ensnared, with what diligence should young and inexperienced minds shun the company of the wanton, the dissolute, and the prophane.

446 *Thammaz.*

Secret and prophane rites, performed to this idol, which was death to relate. He said, turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the house of Jehovah, and behold there sat women weeping for Thummaz.

447 *Lebanon.*

A mountain in Syria, famous for cedar trees, one hundred and twenty miles from Jerusalem.

450 *While smooth Adonis.*

The following is from the pen of the late Mr. Mandrell, of this ancient piece of worship, and probably the first occasion of such a superstition. "We came to a fair large river, doubtless the ancient river Adonis, so famous for the idolatrous rites performed here in lamentation of Adonis. We had the fortune to see, what may be supposed to be the occasion of that opinion which Lucian relates concerning this river, viz.: that this

stream, at certain seasons of the year, especially about the feast of Adonis, is of a bloody colour, which the heathens looked upon as proceeding from a kind of sympathy in the river, for the death of Adonis, who was killed by a wild boar in the mountains, out of which this stream issues. Something like this we saw actually come to pass; for the water was stained to a surprising redness; and as we observed in travelling, had discoloured the sea, a great way, into a reddish hue, occasioned, doubtless, by a sort of mimum or red earth, washed into the river by the violence of the rain, and not by any stain from Adonis's blood."

455 *Ezekial saw.*

And it came to pass, in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. And he put forth the form of a hand, and took me by a lock of mine head, and the spirit lift me up between the earth and the heaven, and brought me, in the visions of God, to Jerusalem, to the door of the inner gate, that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy. Ezekial, viii. 1. 3.

456 - - - *the dark idolatries
of alienated Judah.*

And he said unto me, go in and behold the wicked abominations that they do here. So I went in and saw: and behold every form of creeping things and abominable beasts and all the idols

of the house of Israel, pourtrayed upon the wall round about. And there stood before them, seventy men of the ancients of Israel; and in the midst of them, stood Jaazaniah, the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up. Then, said he unto me: Son of man, hast thou seen what ~~the~~ ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the Lord seeth us not; the Lord hath forsaken the earth.

462 *Dagon.*

A god of the Syrians and Philistines, who gained great riches by fish, which they ascribed to this idol: it was half man and half fish: it was the Neptune of the Greeks.

463 *Azotus or Ashdad.*

A sea-port town in Palestine, twenty-two miles from Jerusalem.

465 *In Gath.*

One of the chief cities of the Philistines, on the sea, thirty-four miles west of Jerusalem.

468 *And Ascalon.*

Another of the chief cities of the Philistines, thirty miles west of Jerusalem, famous for the Temple of Dagon. Saladin, in the holy war, laid it in ruins; but Richard, king of England, repaired it. A. D. 1192

466 *And Accaron.*

A city on the south of Gath, built on unfruitful soil.

466 *Gaza.*

Here Sampson destroyed the Temple of Dagon,

a city of treasure, because Cambyses, king of Persia, sent those treasures which he had prepared for the Egyptian war.

467 *Him followed Rimmon.*

When my master goeth into the house of Rimmon, to worship there. 2 Kings, v. 18. An Assyrian goddess who held the pomegranate in her hands; the same as Pomona among the Romans; and worshipped, after her death, by the Egyptians, under the name of Isis.

468 *Damascus.*

West of Jerusalem. There Cain slew his brother, and where Adam and Eve dwelt after they were expelled from Paradise.

469 *Of Abbana and Pharphar.*

Are not Abbana and Pharphar, rivers of Damascus, better than all the waters of Israel. 2 Kings, v. 12.

471 - - - *and gain'd a King.*

And the king of Syria said; go to, go, and I will send a letter unto the king of Israel, and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And Naaman said, shall there not then I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offerings nor sacrifice unto other gods, but unto the Lord. 2 Kings v. 17.

472 *Ahaz, his sottish Conqueror.*

For he sacrificed unto the gods of Damascus, which smote him; and he said, because the gods of the kings of Syria help them, therefore will I

sacrifice to them that they may help me ; but they were the ruin of him and all Israel. 2 Chron. xxviii. 23.

478 *Osiris.*

A king and philosopher of Egypt, A. M. 2500, who first taught the Egyptians tillage. They built him a temple at Memphis, and worshipped him under the form of an Ox ; the same as Bacchus among the Greeks and Romans.

478 *Isis.*

Also To, the wife of Osiris, and queen of Egypt, daughter of Inachus and Ismena, turned by Jupiter into a cow.

478 *Orus.*

Son of Isis and king of Egypt, deified after death ; he represented the sun, presided over the hours, and was the god of time.

484 *The calf in Horeb.*

They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt. Psalms, cvi. 19. 20. 21.

485 *In Bethel and in Dan.*

Jeroboam made two calves of gold, and said : Behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. 1 Kings, xii. 28. 29.

488 *From Egypt marching.*

I will pass through the land of Egypt, and will smite all the first-born in the land of Egypt, both man and beast ; and, against all the gods of Egypt,

I will execute judgment: I am Jehovah. Exod. xii. 12.

495 *Turns atheists, as did Eli's sons.*

And the man said unto Eli: I am he that came out of the army; and I fled to-day out of the army. And he said, what is there done, my son? And the messenger answered and said: Israel is fled before the Philistines; and there hath been also a great slaughter among the people: and thy two sons also, Hophni and Phineas, are dead; and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward, by the side of the gate, and his neck brake, and he died; for he was an old man and heavy; and he had judged Israel forty years. 1 Samuel, iv. 16, 17, 18.

501 - - - *the sons*
Of Belial.

The sons of Eli were the sons of Belial; they knew not Jehovah. 1 Samuel, ii. 12.

503 - - - *Sodom.*

The capital of several cities in the plains of Jordan, which God destroyed by fire and brimstone from heaven, for their wickedness.

508 *THE Ionian Gods.*

The Greeks were called Iones, from Javan; and Greeks, from Gracchus, one of their ancient kings.

508 *Of Javan's issue held.*

Javan was the fourth son of Japhet, and the grandson of Noah. Javan and his posterity first

peopled that part of Greece, which was called Ionia from him.

510 - - *Titan, heaven's first born.*

Titan, the son of *Coelus* and *Terra*, or heaven and earth; and brother to *Saturn*. The wars of the Titans, against the gods, are very celebrated in mythology: they are often confounded with that of the giants; but it is to be observed, that the war of the Titans was against *Saturn*, and that of the giants against *Jupiter*.

512 *By younger Saturn.*

He was the first among the ancients, to whom they paid divine honours. Likewise the emblem of time. Some suppose *Saturn* to be the same as *Noah*; but the history of the early heathen nations is so obscured by fable, as to render conjecture fruitless. *Saturn* is said to have devoured his children, which has an allegorical meaning, that the present time swallows up the memory of the past, and is itself thrown into oblivion, by the future.

512 - - *he from mightier Jove.*

Jove, a title of *Jupiter*.

His own and Rhea's son.

Rhea, the daughter of *Coelus* and *Terra*, who married *Saturn*. *Rhea*, after the expulsion of her husband to the throne, followed him into Italy, where he established a kingdom; her benevolence in this part of Europe, was so great, that the golden age of *Saturn* is called the age of *Rhea*.

514 *So Jove usurping reign'd.*

Jupiter, the most powerful of all the gods of the ancients. According to the opinion of

mythologists, Jupiter was saved from destruction by his mother, and entrusted to the care of the Corybantes. Saturn, who had received the kingdom of the world from his brother Titan, on condition of not raising male children, devoured all his sons as soon as born; but Ops, offended at her husband's cruelty, secreted Jupiter, and gave a stone to Saturn, which he devoured on the supposition that it was a male child. Saturn, apprehensive of the power of Jupiter, conspired against him, and was for this treachery, driven from his kingdom, and he fled for safety to Latium. Jupiter now became the sole master of the empire of the world.

514 - - - *these first in Crete.*

The ancient name of the Island of Candia, one of the largest in the Mediterranean sea. It was once famous for its hundred cities. Jupiter, as some report, was educated in that island by the Corybantes, and they could shew his tomb.

515 *And Ida known.*

A mountain in the Island of Crete, famous for being the birth-place of Jupiter.

516 *Of cold Olympus.*

Mount Olympus, (as the poets say,) was the spot wherein Jupiter held his court: it has accordingly been endowed with singular privileges, such as an exemption from winds, clouds and rain: an eternal spring was supposed to flourish on its summit, which, it was pretended, reached to the heavens. But the proper description of Olympus is, that it is a mountain in Macedonia, covered with grottoes and woods, with an elevation of a

mile, or a mile and half, which is considerably less than that of Mount Etna or the Alps.

- - - *or on the Delphian Cliff.*

Delphi, a town of Phocis, situate in a valley at the south west side of Mount Parnassus. It was famous for a temple of Apollo, and for an oracle celebrated in every age and country. The origin of the oracle, though fabulous, is described as something wonderful. A number of goats, that were feeding on Mount Parnassus, came near a place which had a deep and long perforation. The steam which issued from the hole seemed to inspire the goats, and they played and frisked about in such an uncommon manner, that the goatherd was tempted to lean on the hole and see what mysteries the place contained. He was immediately siezed with a fit of enthusiasm: his expressions were wild and extravagant, and passed for prophecies. This circumstance was soon known about the country, and many experienced the same enthusiastic inspiration. The place was revered, and a temple was soon after erected in honour of Apollo, and a city built. The oracles were always delivered by a priestess called Pythia. The temple was built and destroyed several times. It was customary for those who consulted the oracle, to make rich presents to the god of Delphi; and no monarch distinguished himself more, by his donations, than Cræsus. This sacred repository of opulence was often the object of plunder; and Nero carried from it, no less than five hundred statues of brass, partly of the gods, and partly of the most

illustrious heroes. And, in another age, Constantine the Great removed its most splendid ornaments to his new capital. It was universally believed, by the ancients, that Delphi was in the middle of the earth.

518 *Or in Dodona.*

A town in Thespotia, in Epirus ; others say, in Thessaly. There was, in its neighbourhood, an oracle, dedicated to Jupiter. The town and temple of the god was built by Deucalion, after the Deluge.

519 *Of Doric land.*

A country of Greece, between Phocis, Thessaly, and Acarnania. It received its name from Dorus, the son of Deucalion, who made a settlement there.

520 *Fled over Adria.*

Or Adriaticum mare: a sea, lying between Illyricum and Italy, now called, The Gulf of Venice ; first made known to the Greeks by the discoveries of the Phœnecians.

520 - - - *to th' Hesperian fields.*

Hesperia is derived from Hesper or Vesper, the setting sun : whence the Greeks call Italy, Hesperia.

521 *And o'er the Celtic.*

Celtae : this name, though anciently applied to the inhabitants of Gaul, as well as of Germany and Spain, was particularly given to a part of the Gauls, whose country was called Gallia Celtica.

534 - - - *that proud honour claim'd,*

Azazel as his right.

Satan's standard bearer.

543 *Frighted the reign of Chaos and old Night.*

Chaos, the original confused mass of matter, out of which all things were made: hence Chaos is styled the father of all the gods; from him sprung, Nox or Night; Æther and Hemera, that is, air and day.

550 *In perfect phalanx to the Dorian wood.*

A kind of grave and solid music, consisting of slow spondaic time. Doria, a town of Peloponnesus, now the Morca, where Thamyris, the musician, challenged the Muses to a trial of skill.

575 - - - that small infantry,
Warr'd on by cranes.

The Pygmæi, a nation of dwarfs, in the extremest parts of India; or, according to others, in Ethiopia. Some authors affirm, that they were no more than one foot high, and that they built their houses with egg shells. Aristotle says that they lived in holes under the earth; and that they came out, in harvest time, with hatchets to cut down the corn, as if to fell a forest. The crane is, of all the migratory birds, the species which undertakes and performs the boldest and most distant journeys: originally a native of the north, it visits all the temperate climes, and even the regions of the south: it is seen in Sweden, in the Orkneys of Scotland, in Padola, in Vilhina, in Lithuania, and in the whole of the North of Europe: in autumn it alights in the low fenny countries, and then hastens to the south; from whence it returns, with the spring, and again penetrates into the northern countries; thus completing its circuit with the round of the

seasons. Struck with these perpetual migrations, the ancients termed it a bird of Lybia, or the bird of Scythia; since, by turns, they saw it arrive from both extremities of the then known world. Herodotus and Aristotle make Scythia to be the summer abodes of the cranes; and those which halt in Greece really descend from that extensive region. Thessaly is called by Plato, the pasture of the world; where they alight in flocks, and cover all the Cyclodes. Hesiod marks the time of the passage when he says, "that the husbandman should observe the scream of the crane from aloft in the clouds, as the signal to begin ploughing." India and Ethiopia were the countries assigned as its southern residence. Strabo says, that the people of India eat the eggs of cranes, Herodotus, that the Egyptians cover bucklers with their skins: and, to the source of the Nile, the ancients referred the scene of their combats with the Pigmies, a race of little men, says Aristotle, mounted on small horses, who live in caves. Pliny places the country of the Pigmies among the mountains of India, beyond the fountain of the Ganges: he relates that the climate was salubrious, perpetually mild and fanned by the northern breeze. It is reported, he continues, that sitting on the backs of rams and of goats, and armed with bows, the whole nation descends in the spring, and consumes the eggs and young of these birds; and, that this expedition lasts during the space of three months, otherwise it could not resist the invasions of future flocks." In another part of this work he

tells us, that the northern part of Thrace was possessed by a tribe of Scythians ; and that many towns are said to have been inhabited by the race of Pigmies, whom the barbarians called Catizi, and believe to have been destroyed by the cranes. These ancient fables are absurd ; but popular traditions generally contain important facts, though obscured by exaggeration or concealed under the veil of allegory. Buffon is, therefore, strongly disposed to believe, that this story alludes to some singularities in the history of the crane. It is well known that the apes, which rove at large in most parts of Africa and India, wage continual war with the birds ; they seek to surprise them in the nest, and lay perpetual snares for them. The cranes, on their arrival, find these enemies assembled, perhaps in numbers, to attack, with more advantage, their new and rich prey. The cranes (confident in their own strength ; enured to fight, by their disputes with each other ; and naturally prone to combat, as their attitudes, their movements, and the order with which they marshal, sufficiently evince) make a vigorous defence. But the apes, obstinately bent on plundering the eggs and the young, return repeatedly in troops to renew the battle ; and, as by their subtlety, their gait and posture, they imitate human actions, they appeared a band of little men to the rude spectators, who viewed them from a distance ; or who, captivated by the marvellous, chose to embellish their relations. Such is the origin and history of these fables.

- 517 - - - *though all the giant brood
of Phlegra.*

Or Phlegrecus campus, a place of Macedonia; the giants attacked the gods, and were defeated by Hercules. The combat was afterwards renewed in Italy, in a place of the same name near Cumæ.

- 578 *That fought at Thebes.*

A town at the south of Troas, built by Hercules; it fell into the hands of the Cicilians, who occupied it during the Trojan war, which was undertaken by the Greeks, to recover Helen, whom Paris, the son of Priam, king of Troy, had carried away from Menelaus. All Greece united to avenge the cause, and every prince furnished a number of ships and soldiers.

- 578 - - - *and Ilium.*

A citadel of Troy, built by Ilus, one of the Trojan kings, from whom it received its name. It is generally taken for Troy itself.

- 580 *In fable or romance of Uther's son.*

A valiant knight of old Britain, called Utherpan-Dragon, because he wore a golden head painted upon the crest of his helmet, to render him terrible to his enemies.

- 581 *Begirt with British and Armoric knights*

Armoricæ, cities of Celtic Gaul, famous for the warlike, rebellious and inconstant disposition of the inhabitants called Armoricii.

- 583 *Jousted.*

An ancient diversion; when the combatants, armed, and with lances in their hands, run at one another full gallop. First introduced into Ger-

many, by Henry the Fowler, a Saxon Prince, who was elected Emperor of Germany; and into England, by Henry the fourth, A. D. 1409, in Smithfield, before the English nobility.

583 - - - *in Aspramont.*

A rough rocky mountain. A feigned name in old romances.

583 *Montalban.*

The white mountain, distant twelve miles from Rome; whereon the decisive combat was fought between the three Horatii, on the side of the Romans, and of the three Curatii, on that of the Albans.

584 *Damasco.*

A rich and ancient city of Syria, where Demetrius Nicanor was defeated by Alexander Zebina.

584 - - - *or Morocco.*

West of Canaan, a pleasant kingdom upon the Atlantic Ocean. Morocco is very large, and was the capital city of Barbary; but now Fez enjoys that honour. Here Juba acted the hero with Pompey.

584 - - - *or Trebisonde.*

Trebia is celebrated for the victory which Hannibal obtained there over the forces of L. Sempronius, the Roman Consul.

586 *When Charlemain with all his peerage fell*
By Fontarabbia.

A valiant and pious prince, born, A. D. 742, King of France, and made Emperor of Germany, A. D. 800, and dignified with the title of Most Christian King. Fontarabbia is a strong fort

and city, on the frontier of Spain, in Biscay, on the river Ridossa, near St. Sebastian. The French have frequently besieged it without success.

651 - - - *that he ere long*

Intended to create.

I will consider thy heavens, even the works of thy fingers: the moon and the stars that thou hast ordained.

What is man that thou art mindful of him, and the son of man that thou visitest him?

Thou makest him lower than the angels: to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet. Psalms, viii. 3, 4, 5, 6. .

681 - - - *Mammon led them on.*

Let the Gentiles, that know not God, perplex their minds with unworthy suspicions, or bow them down to the ignoble servitude of Mammon, that base rival of our living Jehovah; but we, far from desiring to share our hearts and our services between two such contrary masters, will cheerfully devote them to him, whose right to them is so infinitely beyond all room for any contest. Ye cannot serve God and Mammon. Matthew, vi. 6, 24.

681 - - - *admiring move*

The riches of heav'n's pavement, trodden gold.

The street of the city was pure gold, as it were transparent glass. Rev. xxi. 21.

Glorious things are indeed spoken of thee, O
thou city of God. Psalms, lxxxvii. 3.

684 *In vision beatific.*

The making happy or blessed.

694 *Of Babel.*

Fearing another flood, men begun to build a
tower so high, that the top might not be over-
flowed, as if they would defend themselves in their
wicked ways against the anger of the Almighty :
but he stopped their work, by confusing their
language, that they could not understand one
another; so they desisted, and the tower was
afterwards called Babel, that is, confusion.

694 - - *and the works of Memphian kings.*

Memphis, a celebrated town of Egypt, on the
western banks of the Nile, above the Delta. It
once contained many beautiful temples, parti-
cularly those of the god Apis, whose worship was
observed with the greatest ceremonies. It was
in the neighbourhood of Memphis that those
famous Pyramids were built, whose grandeur and
beauty still astonish the modern traveller. These
noble monuments of Egyptian vanity, which
pass for one of the wonders of the world, are
about twenty in number, three of which, by their
superior size, particularly claim attention. The
place where Memphis formerly stood is not now
known; the ruins of its former grandeur were
conveyed to Alexandria, to beautify its palaces, or
to adorn the neighbouring cities.

- - - *and Doric pillars overlaid.*

Doric order, one of the five orders which took

its name from the Dorians ; its columns are simple, without pilasters.

715 *With golden architrave.*

The moulding next above the capital of a column ; also, the principal beam of a building.

717 - - - *not Babylon.*

A city on the Euphrates, built by Nimrod or Belus, the founder of the Assyrian monarchy, and became the capital of that monarchy, under the reign of Semiramis : it had one hundred brazen gates ; and its walls, which were cemented with bitumen, and greatly enlarged and embellished by that queen, measured four hundred and eighty stadia in circumference, fifty cubits in thickness, and two hundred in height. It was taken by Cyrus, B. C. 538 ; after he had drained the waters of the Euphrates into a new channel, and marched his troops by night into the town, through the dried bed ; and it is said, that the fate of the extensive capital was unknown to the inhabitants of the distant suburbs till late in the evening. Babylon became famous for the death of Alexander, and for the new empire which was afterwards established there under the Seleucidæ. At present the place where it once stood is unknown to travellers.

718 *Nor great Alcairo.*

Cairo, the capital of Egypt : Mr. Brown found here the ruins of an edifice which appeared to be the work of the ancient Egyptians, as the figures of Isis and Anubis were conspicuous among the sculptures. And Major Rennell seems to enter-

tain no doubt, but that this is the true situation of the once famous temple of Jupiter Ammon.

719 - - - to *inshrine*.

To bury. The tower of Belus and Pyramids of Serapis were designed for the tombs or monuments of the Assyrian or Egyptian kings.

720 *Belus or Seraphis, their gods.*

Belus, one of the most ancient kings of Babylon, about 1800 before the age of Semiramis, was made a god after death, and worshipped, with much ceremony, by the Assyrians and Babylonians. This temple of Belus was the most ancient and most magnificent in the world. It was originally the Tower of Babel, which was converted into a temple. It had lofty towers, and it was enriched, by all the succeeding monarchs, till the age of Xerxes, who, after his unfortunate expedition against Greece, plundered and demolished it. Among the riches it contained, were many statues of massy gold, one of which was forty feet high. Serapis had a magnificent temple to his honour at Memphis, another at Alexandria, and a third at Canopus. The worship of Serapis was introduced at Rome, by the Emperor Antoninus Pius, A. D. 146, and the mysteries celebrated on the sixth of May; but with so much licentiousness, that the senate were soon after obliged to abolish it.

721 - - - when *Egypt with Assyria strove.*

Egypt, a country in Africa, it is a narrow vale on both sides of the Nile, bounded by ridges of mountains or hills: it is the most considerable part of Africa; and was once the seat, if not the

parent, of science. Dr. Young has immortalized it by the following lines:

If glorious structures and immortal deeds
 Enlarge the thought, and set the souls on fire,
 My tongue hath been to cold in Egypt's praise:
 The queen of nations and the boast of times,
 Mother of science and the house of gods!

Assyria, a large country of Asia, whose boundaries have been different in its flourishing times. The Assyrian empire is the most ancient in the world. The country is now called Curdistan.

729 *With Naphtha.*

There are springs of Naphtha at Baku, a sea-port town on that part of the Caspian Sea which is included in the territory of Persia: it is strongly fortified; and enjoys considerable trade in rock salt, sulphur, naphtha, cotton and saffron, which are produced in the surrounding country, and are exchanged for wine and silk stuffs. The everlasting fire and the Naphtha springs, in the neighbourhood, have been subjects of wonder to credulous travellers; some of whom have detailed exaggerated accounts of these natural appearances. In a dry and rocky soil, ten miles from Baku, a sulphureous and bituminous vapour issues from the earth, and, when set fire to, continues to burn for a long time. The votaries of superstition have taken advantage of this phenomenon, and have erected temples, in which the Indians perform certain religious ceremonies. A hollow cane is fixed in the ground, near the altar, in one of the temples, and a blue flame, which, it is said, has burned since the flood, and will continue so to the end of the world, issues

from its upper extremity. The soil is described as a mixture of coarse marl and sand. The chemical reader will be at no loss to perceive that this inflammable gas is produced by the decomposition of certain substances, under the surface ; and that it is probably the same with the carbonated hydrogen gas, which is obtained from coal, for the purpose of lighting streets and manufactures. The naphtha springs, in the neighbourhood of Baku, are a copious source of revenue to the khan. The naphtha, of which the principal spring is in a small uninhabited island, is of various degrees of consistence : sometimes it is in a liquid form, when it boils over and runs in a continued stream ; and sometimes solid and black, like pitch. If accidentally kindled, the whole course of the current, as it proceeds to a great distance into the sea, appears in a flame. The naphtha is collected in reservoirs, and it is drawn off from one to another, for the purpose of purification ; it is conveyed in vessels to different parts of Persia, and is employed, by the poorer inhabitants, for both light and heat. Springs of hot water are found in the same vicinity ; and are employed, for both bathing and drinking, in the cure of various diseases. The naphtha, taken internally, or used as an external application, is also regarded as a sovereign remedy in a long list of disorders ; though it may be doubted, whether it penetrates instantaneously into the blood, as has been asserted. Hanway's Travels.

729 - - - and *Asphaltus* yielded light.

Asphaltus, or Jew's pitch, an inflammable

mineral substance, which is found on the waters of the Dead Sea, in Palestine; and, far more abundantly, in the extensive tar lake, in the island of Trinidad, in the West Indies.

731 *And some the Architect.*

Vulcan, whom they feigned to have been thrown by Jupiter from heaven, to the Isle of Lemnos in the Ægeon Sea, where he constructed immense forges; likewise in Mount Etna, and worked there with his black Cyclops: his talents were celebrated; and Jupiter, his father, loaded him with honour, and made him god of fire: many temples were erected to him; where he was represented, leaning upon an anvil, and having the eagle ready to carry the thunder: he assisted the Titans in their war against heaven. Vulcan is Tubal, see Genesis, iv. 22.

739 *In ancient Greece.*

Græcia, a celebrated country of Europe, bounded on the west by the Ionian Sea, south by the Mediterranean Sea, east by the Ægean, and north by Thrace and Dalmatia. This country has been reckoned superior to every other part of the earth, on account of the salubrity of the air, the temperature of the climate, the fertility of the soil, and, above all, the fame, learning and arts of its inhabitants. The austerity of their laws, and the education of their youth, particularly at Lacedæmon, rendered them brave and active, insensible to bodily pain, and fearless and intrepid in the time of danger. The Greeks planted many colonies, and totally peopled the western coast of Asia Minor. In the eastern parts of Italy, there

were also many settlements made; and the country received, from its Greek inhabitants, the name of *Magna Grecia*.

739 - - - *and in Ausonian land.*

Ausonia, one of the ancient names of Italy, which it received from Auson, the son of Ulysses.

Men called him Mulciber.

A surname of Vulcan.

741 - - - *thrown by angry Jove.*

Jove, a title of Jupiter.

On Lemnos th' Ægean Isle.

Lemnos, an island in the Ægean Sea, between Tenedos, Imbros, and Samothrace. It was sacred to Vulcan, called *Lamnius pater*, who fell there when kicked from heaven by Jupiter. Lemnos is one hundred and twelve miles in circumference, according to Pliny, who says that it is often shadowed by Mount Athos, though at the distance of eighty-seven miles. It has been called Hipsipyle, from Queen Hipsipyle. It is famous for a certain kind of earth or chalk, called *terra Lemnia*, or *terra sigillata*, from the impression or seal which it can bear. As the inhabitants were blacksmiths, the poets have taken occasion to fix the forges of Vulcan in that island, and to consecrate the whole country to its divinity. Lemnos is also celebrated for a labyrinth, which, according to some traditions, surpassed those of Crete and Egypt. Some remains of it were still visible in the age of Pliny. The island of Lemnos is now called Stalimene.

764 - - - *and at the Soldan's chair.*

Soldan or Sultan, an ancient title used by the Turks, Persians and Arabians to their emperors.

765 *Defy'd the best of Panim chivalry.*

Heathenish champions or horse soldiers.

- - *when the sun with Taurus rides.*

Taurus, the second sign of the zodiac, which the sun enters in April. The twelve signs of the zodiac may not here be inapplicable to our young friends, whom we particularly address.

The ram, the bull, the heavenly twins,
And next the crab, the lion shines,
The virgin and the scales,
The scorpion, archer, and sea-goat,
The man that holds the water-pot,
And fish with glittering tails.

780 - - *like that pygmean race.*

The race of Pygmæi, said to be a nation of dwarfs in the most extreme parts of India.

794 *The great seraphic lords and cherubin.*

Belonging to the highest order of angels, cherubim to the second.

795 *In close recess and secret conclave sat.*

A council chamber; a secret hall, appointed for the election of popes. Conclave here means a council chamber within the Pandemonian.

796 *A thousand demi-gods on golden seats.*

Those gods, among the heathen, who partook of human nature, as Hercules, &c.

BOOK II.

2 *Out-shone the wealth of Ormus.*

An island in Asia, in the Gulf of Persia. Asia may be esteemed the richest and most fruitful part of the world: it supplies us with the richest spices, drugs, diamonds and other precious stones; with silks, muslins, coffee, tea, &c.

2 - - - *and of Ind.*

The Indus, called by the natives Sindek, is the boundary of India to the west, and gives name to the country. It derives its origin from ten streams, springing remote from each other, out of the Persian and Tartarian mountains, one of which originates in Cashmere. In its course to the Indian Sea, it receives five great rivers: the Behut, the ancient Hydaspes; the Chunab or ancient Acesinas; the Rauvee, or Hydrastes; the Setlege, or Hesudrus; and a river on the ancient Hyphasis. These rivers form the Panjah, or country of the five rivers. The Indus is also called the Nilab or Blue river and the Attock. Its whole course is one thousand miles.

3 *Or where the gorgeous east.*

The eastern peninsula of India, Hindoostan, &c.

43 *He ceas'd; and next him Moloch, scepter'd king.*

A king, the god of the Amorites; to whom

they sacrificed their children, in the Valley of Tophet.

113 - - - *though his tongue
dropt Manna.*

The miraculous and delicate bread, wherewith God fed his people in the wilderness of Arabia, forty years: it was a little round hard grain, that fell every morning in plenty; that it was sufficient to feed more than a million of people, allowing every one three quarts a day: it suited every one's taste; always good, as the widow's meal in the days of Elija; and, therefore, it was called angels' food, and the bread of heaven.

170 *What if the breath.*

Tophet is ordained of old. He hath made it deep and large; the pile thereof is fire and much wood, the breath of Jehovah, like a stream, doth kindle it. Isaiah, xxx. 33.

191 *All these our motions vain sees and derides.*

He that sitteth in the heavens, shall laugh; Jehovah shall have them in derision. Psalms, ii. 4.

226 *Thus Belial.*

A fallen angel.

228 - - - *and after him thus Mammon spake.*

A fallen angel.

233 - - - *and Chaos judge the strife.*

Chaos was deemed, by some, as one of the oldest of the gods; and invoked as one of the infernal deities.

263 - - - *how oft amidst*

Thick cloud and dark, doth heaven's all-ruling sire.

He made darkness his secret place; his pavilion

round about him, were dark waters and thick clouds of the skies. Jehovah also thundered in the heavens; and the Highest gave his voice, hail-stones and coals of fire. *Psalm, xviii. 11, 13.*

293 - - - *so much the fear*

Of thunder and the sword of Michael.

One of the chiefs of the celestial army, against the revolting angels. An archangel.

299 *Which when Beelzebub.*

A fallen angel, the next to Satan in power.

305 - - - *sage he stood*

With Atlantean shoulders.

Atlas, a king of Mauritania, who, for his great skill in astronomy, was feigned, by the poets, to bear heaven on his shoulders; whence a book of universal geography, containing maps of the world, is called an atlas.

321^r - - - *and with iron sceptre rule,*

Ask of me, and I shall give thee the heathen for an inheritance; and the uttermost parts of the earth, for a possession.

Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. *Ps. ii. 8, 9, 10.*

352 - - - *and by an oath,*

That shook heav'n's whole circumference, confirmed.

For when God made promise to Abraham, because he could not swear by a greater, he swore by himself:

Saying, surely blessing I will bless thee, and multiplying I will multiply thee;

For men verily swear by the greater; and an oath of confirmation, is to them an end of strife.

Wherein God, willing more abundantly to shew, unto the heirs of promise, the immutability of his counsel, confirmed it by an oath:

That, by two immutable things, in which it were impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the oath set before us. Hebrews, vi. 13, 14, 16, 17, 18.

483 - - *lest bad men should boast.*

By grace are ye saved through faith: not of works, lest any man should boast. Eph. ii. 8, 9.

499 - - - *and God proclaiming peace.*

He came and preached peace to you which were afar off, and to them that were nigh. Eph. xi. 17.

505 *That day and night for his destruction wait,*

Be sober; be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour;

Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren, that are in the world. 1 Peter, v. 8, 9.

506 *The Stygian counsel thus dissolv'd.*

Belonging to the river Styx, which the poets feign to be a river in the infernal regions, by which the gods swore.

518 *By herald's voice explained.*

An officer at arms, whose duty it is to denounce war; to proclaim peace; or to be employed by the king in martial messages: they are judges and examiners of gentlemen's coats of

arms ; marshal all solemnities at the coronation of kings, funerals of princes, &c.

530 *As at th' Olympian games.*

Festivals, celebrated every fourth year, in Greece : this period of time was called Olympiad, and became a celebrated era among the Greeks, who computed their time by it. The computations by Olympiads ceased, as some supposed, after the 364th century, in the year 440, of the Christian era. It was universally adopted, not only by the Greeks, but by many of the neighbouring countries, though still the Pythian games served as an epoch to the people of Delphi, and the Boetians ; the Namæan games, to the Argives and Arcadians ; and the Isthmian, to the Corinthians ; and the inhabitants of the Peloponnesian isthmus. To the Olympiads, history is much indebted, as they have served to fix the time of many momentous events.

530 - - - *or Pythian fields.*

The Pythian games were celebrated in honour of Apollo, near the temple of Delphi ; said to be instituted by Apollo himself, in commemoration of the victory he had obtained over the serpent, Python.

539 *Others with vast Typhæan rage more fell.*

Typhæus, one of the rebel giants that warred against heaven. It is said, that Jupiter put him to flight with his thunderbolts, and crushed him under Mount Etna, in the island of Sicily.

542 *As when Alcides.*

A title of Hercules, who killed himself, in consequence of the pain experienced by the

poisoned garment, sent him from his wife, Dejanira, to regain his love, by the advice of Nessus, from whom she received it.

542 - - - *from Æchalia crown'd.*

A country of Peloponnesus, in Laconia, with a town of the same name, which Hercules destroyed, in the reign of Eurytus.

545 *And Lichas from the top of Æta threw.*

Hercules, with great violence, threw his servant, Lichas, whom he employed to bring the tunic from Dejanira, from the mountain, Æta, into the Euboeæ Sea, now called the Straits of Negropont.

565 *Vain wisdom all, and false philosophy.*

Beware, lest any man spoil you, through philosophy and vain conceit. Col. ii. 8.

577 *Abhorred Styx.*

A river in the infernal regions, round which it flows nine times. According to some writers, the Styx was a small river in Arcadia, whose waters were so cold and venomous, that they proved fatal to such as drank. It is fabled, that the gods held the waters of the Styx in such veneration, that the oath which they swore by it, was held inviolable.

578 *Acheron, Cocytus, and Phlegethon.*

Rivers in the infernal regions.

583 *Lethe, the river of oblivion rolls.*

A river of Africa, near the Syrtes, which runs under the ground, and some time after rises again; whence the origin of the fable of the Lethæan streams of oblivion.

592 - - - as that Serbonian bog.

A bog or marsh, in inferior Egypt, the Serbonis Palus.

593 *Damietta.*

An ancient town in Egypt.

593 - - - Mount *Cassius* old.

Cassius, a mountain in Asia.

593 *Thither by harpy-footed furies hal'd.*

The Furies were three in number ; the daughters of Acheron and Nox : their names were Alecto, Megæra, and Tisiphone. They were supposed to be the ministers of vengeance of the gods ; and therefore represented stern and inexorable, always employed in punishing the guilty, on earth as well as in the infernal regions.

611 *Medusa with gorgonian terror guards.*

The Gorgans were three celebrated sisters, whose names were Medusa, Euryale, and Stheno. They dwelt near the gardens of the Hesperides, and had the power of transforming those into stones who looked at them.

614 - - - as once it fled

The lips of Tantalus.

A king of Lydia: he is represented, by the poets, as punished in the lower regions, with an insatiable thirst, and placed to the chin in water, which flows away as soon as he attempts to taste ; There hangs above his head, a bough richly laden with fruit, which, as soon as he attempts to seize, is carried by a sudden blast away. The causes of this punishment are variously explained. Some say, he stole a favourite dog which Jupiter entrusted to his care to keep his temple in Crete.

Others say, that he stole the nectar and ambrosia from the gods. Another, that it proceeds from his cruelty to his son Pelops.

Gorgons, explained in line 611.

628 *Hydras.*

A monster which infested the lake, Lerna, in Peloponnesus, to destroy which, formed one of the twelve labours of Hercules.

628 - - - *and Chimeras dire.*

A monster, with three heads, that of a lion, a goat, and a dragon. It infested Lycia, in the reign of Jobates, by whose command, Bellerophon mounted the horse, Pagasus, and overcame it.

637 - - - *by equinoctial winds.*

The monsoons or shifting trade winds, which blow six months in one direction, and, the other six months, in the opposite. These are mostly in the Indian or Eastern Ocean, and do not extend above two hundred leagues from the land. Their change is at the vernal and autumnal equinoxes, and is accompanied with terrible storms of thunder, lightning and rain.

636 *Close sailing from Bengala.*

A country of the hither peninsula of India.

639 *Of Ternate and Tidore.*

The Molucco or Spice, or Clove Islands, are not out of sight of each other, and lie all within the compass of twenty-five leagues to the south of the Philipines, in one hundred and twenty-five degrees of east longitude, and between one degree south, and two north latitude. They are five in number; that is, Bachian, Machian,

Motyr, Ternate, and Tidore. These islands produce neither corn nor rice, so that the inhabitants live upon bread made of sago. Their chief produce consists of cloves, mace and nutmegs, in vast quantities, which are monopolized by the Dutch. These islands, after being subject to various powers; are now governed by three kings, subordinate to the Dutch. Ternate is the largest of them, though not more than thirty miles in circumference.

640 - - - *they on the trading flood.*

The general trade winds, which extend to nearly thirty degrees of latitude, on each side of the equator, in the Atlantic, Ethiopic, and Pacific seas.

641 - - - *to the Cape.*

The Cape of Good Hope, south of Africa.

655 *With wide Cerberean mouths.*

Cerberus, a dog with three heads, that guarded the gates of the infernal regions: it was one of the labours of Hercules to bring him from thence, and considered as the 'most wonderful of his exploits.

660 *Vex'd Scylla.*

Scylla was greatly loved by Glaucus, a sea god, whose addresses she scorned; but the god, to render her more propitious, applied to Circe, whose knowledge of herbs and incantations was universally admired: Circe attempted to make him forget Scylla, in vain. To punish her rival, Circe poured the juice of some poisonous herbs into the waters of the fountain where Scylla bathed; when she found her body, below the

waist, changed into frightful monsters like dogs, always barking: this sudden metamorphosis so terrified her, that she threw herself into that part of the sea which separates the coast of Italy from Sicily, where she was changed into rocks, which bear her name, and are very dangerous to navigators, as well as the whirlpool of Charybdis, on the coast of Sicily.

660 - - - *in the sea that parts.*

The Straits of Messina, between Sicily and Italy.

661 *Calabria.*

A province of the kingdom of Naples in Italy.

661 - - - *Trinacrian shore.*

The name Trinacria was given to the Island of Sicily, from its triangular figure, and its three capes, which are Capo di Baco, Cape Pasaro, and Cape Pelorus.

665 *With Lapland witches.*

Lapland, a country in the north of Europe. The people were formerly addicted to magical superstition, and supposed to deal with familiar spirits; but now forbidden by their laws, since they embraced christianity. A. D. 1275.

692 *Drew after him the third part of heaven's sons.*

His cruelty, his subtilty, his experience in all the arts of destruction, are pointed out with dreadful propriety, in the old serpent, the great dragon; but, formidable as his violence, or artful and potent as the confederacy of infernal spirits may be, here is a victory gained over him, which calls for the congratulation of all the armies of the Lord: the dragon and his angels are cast out;

the saints are enabled to triumph over him, feeble and impotent as they are: however persecution may attack and harrass them, let them be courageous and undaunted, not loving their lives, even to the death, in the cause of Christ; for, though they fall, they shall rise again to certain victory and glory; nor shall death bring down their heads so low, as to render them unworthy of wearing a crown of eternal life.

701 *Lest, with a whip of scorpions, I pursue.*

For, whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions. 2 Chron. x. 11.

709 *That fires the length of Ophiuchus huge.*

A northern constellation, called the serpent, consisting of twenty-nine stars. The fable is taken from Hercules, who squeezed two serpents to death in his cradle; or, from Esculapius, whom they worshipped under the form of a serpent. Here it means the dragon, a northern constellation, which astronomers call Hercules, Esculapius, and Serpentarius.

716 *Over the Caspian.*

The Caspian Sea, in Asia, is, properly, an immense lake, having no connection with any other portion of water.

722 *For never, but once more, was either like
To meet so great a foe.*

He will swallow up death in victory: and the Lord God will wipe away tears from all faces; and the rebuke of his people shall he take away

from off all the earth ; for the Lord God hath spoken it. Isaiah, xxv. 8.

740 - - - and called me, *sin*.

It is a consideration, which must carry awe and solemnity, grief and lamentation, throughout all ages, that, by one man, *sin* entered into the world ; and death made such a progress, by the entrance of *sin*, as to pass upon all men in consequence of that act. O God, how terrible are thy judgments ; and yet, how rich thy compassion, in appointing the second Adam to repair the ruin and dissolution of the first ; yea, more than to repair them, to deliver us from all our most aggravated transgressions, if we believe in him, and receive the gift of righteousness ; to cause us to reign in life by him ; to bring us to a more exalted and secure happiness than Adam himself enjoyed in the day which he was created, or than Eden, the garden of God, could afford !

787 - - - *I fled, and cried out, death.*

Thrice welcome death !

That, after many a painful, bleeding step,
Conducts us to our home, and lands us safe,
On the long-wish'd-for shore. Prodigious change !
Our bane turn'd to a blessing ! death, disarm'd,
Loses its fellness quite : all thanks to him
Who scourg'd the venom out ! Sure the last end
Of the good man, is peace. How calm his exit !
Night-dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft :
Behold him, in the evening tide of life,
A life well spent, whose early care it was,
His riper years should not upbraid his green :

By unperceived degrees he wears away ;
 Yet, like the sun, seems larger at his setting !
 High in his faith and hopes, look how he reaches
 After the prize in view ; and, like a bird
 That's hamper'd, struggles hard to get away ;
 While the glad gates of sight are wide expanded
 To let new glories in, the first fair fruits
 Of the fast-coming harvest ! Then, O then !
 Each earth-born joy grows vile, or disappears,
 Shrunk to a thing of nought. O, how he longs
 To have his passport sign'd, and be dismiss'd !
 'Tis done, and now he's happy.

BLAIR.

858 *Into this gloom of Tartarus profound.*

The place of punishment for the wicked, in the
 infernal regions.

875 *Which, but herself, not all the Stygian powers.*

Belonging to the river Styx, infernal.

883 *Of Erebus.*

The poets often used the word Erebus, to
 signify the place of torment itself, particularly
 that part where dwelt the souls of those that had
 led a virtuous life, from whence they passed into
 the Elysian fields.

890 *Before their eyes, in sudden view, appear.*

A land of darkness, as darkness itself, and of
 the shadow of death, without any order, and
 where the light is as darkness. Job, x. 22.

894 - - - *where eldest night*

And Chaos, ancestors of nature.

The mass of matter, from which all things were
 made.

904 *Of Barca or Cyrene's torrid soil.*

Two cities of Lybia Cyrenaica, in Africa.

916 *His dark materials to create more worlds.*

Darkness was upon the face of the deep.
Genesis, i. 2.

922 - - - *than when Bellona storms.*

The goddess of war ; she prepared the chariot
and horses for Mars, when he went to battle.

939 *Quench'd in a boggy Syrtis.*

Sand banks, dangerous in navigation.

943 *As when a gryphon.*

A fabulous, terrible and rapacious bird ; said to
be partly like an eagle, and partly like a lion.
Guardians of hidden gold ; and dedicated to
Apollo, the god and maker of gold. To this
monster the poet compares Satan.

945 *Pursues the Arimaspiam.*

Arimaspas, a river of Scythia, with golden
sands. They say, that the neighbouring inhab-
itants have but one eye, in the middle of the
forehead ; and wage continual war against the
griffins, monstrous animals that collect the gold
of the rivers.

964 *Orcus and Ades.*

Titles of Pluto, said to be the king of the
lower regions.

1017 - - - *than when Argo pass'd.*

The name of the famous ship, which carried
Jason and his fifty-four companions to Colchis,
when they resolved to recover the golden fleece.
This ship was the first that ever sailed on the sea,
as some report.

1018 *Bosphorus and Bosporus.*

Two narrow straits, situated at the confines of Europe and Asia. One was called Cimmerian, and joined the Paulus Mæotis to the Euxine, and is called, by the moderns, the Straits of Caffa; and the other, which was called the Thracian Bosporus, and now the Straits of Constantinople, made a communication between the Euxine Sea and the Propontis, so very narrow, that in a calm day, persons on the opposite banks could talk to each other.

1019 *Or when Ulysses on the larboard shunn'd.*

King of Ithaca, celebrated for his wisdom and great exploits at Troy; being ignorant of the art of navigation, he was shipwrecked, and driven from one island to another, in the Mediterranean Sea, during ten years, before he returned to his kingdom, which was in great confusion during his absence. He was aware of the power of the Sirens, who, it is said, lived in a small island near the Cape Palermo in Sicily. The Sirens were informed, by an oracle, that as soon as any one passed by them, without suffering themselves to be charmed by their songs, they should perish; and their melody prevailed, till Ulysses had to pass, when he ordered his companions to stop their ears with wax, and himself to be tied to the mast of his ship, and no attention to be paid to his commands, should he wish to stay and listen to the song. This was a salutary precaution, Ulysses made signs for his companions to stop; but they were disregarded, and the fatal coast was passed with safety. The history and adven-

tures of Ulysses, during his return from the Trojan war to Ithaca, form the subject of Homer's *Odyssey*.

1020 *Charybdis.*

A dangerous whirlpool on the coast of Sicily, opposite another whirlpool called *Scylla*, on the coast of Italy. It was supposed, that *Charybdis* was an avaricious woman, who stole the oxen of *Hercules*, for which theft, she was struck with thunder by *Jupiter*, and changed into a whirlpool.

1033 *God and good angels guard by special grace.*

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *Hebrews*, i. 14.

1049 *With opal towers.*

A precious stone, almost of all colours; said to be good for the eyes; the floors of heaven were said to be paved with such shining stones.

1050 *Of living sapphire.*

A clear, hard and precious stone, of the colour of the sky, with sparkles of gold, and the hardest next to the diamond.

. BOOK III.

3 - - - *since God is light.*

The Omnipotent began, by calling light into existence, as indispensably necessary to the great and glorious scene which was about to take place. God himself is called "Light, and in him is no darkness at all." Without it we could pursue no rational object, nor enjoy any real comfort. So if our minds are not enlightened with the knowledge of God, as he is revealed in the scriptures of truth, all our works will be done in disorder, and the end of them will be misery. There can be no fitness, regularity or utility in what we do, unless we walk by this light, and conform to its unerring directions. "Thy word," says the psalmist, "is a lamp unto my feet, and a light unto my paths." Psalms, cxix. 105.

8 *Whose fountain who shall tell.*

Where is the way where light dwelleth? Job, xxxviii. 19.

9 - - - *and at the voice.*

Oh! Thou, whose mighty voice, "Let there be light,"

Dread chaos heard, when the great sun from night
Burst forth, and dæmon shadows fled away,
And the green earth sprung beautiful to day ;

Oh ! merciful in judgment, hear our prayer ;
Behold the world which thou hast made so fair,
And man, the mourner, man, the sinner, spare !

Rev. W.^r L. BOWLES.

14 *Escap'd the Stygian pool.*

Tartarus, or the infernal regions.

With other notes than to th' Orphéan lyre.

Orpheus received his lyre from Apollo, upon which he played with such a masterly hand, that the most rapid rivers ceased to flow, the savage beasts forgot their wildness, and the mountains came to listen to his song ; Eurydice was the nymph who made an impression on the musician's heart, and their nuptials were celebrated. As Eurydice was running on the grass, a serpent bit her foot, and she died of the wound ; her loss was severely felt by Orpheus, and he resolved to recover her, or perish in the attempt. With his lyre in his hand, he gained admission into the palace of Pluto, who was charmed with the melody of his strains : and, as the poets say, the wheel of Ixion stopped ; Tantalus forgot his thirst ; the Furies, Pluto and Proserpine relented, and promised to restore Eurydice, on condition, that he should not look on her, till he came to the confines of the regions ; he gladly accepted the conditions, and, when in sight of the upper regions, he looked, and saw her vanish from his sight. He attempted to follow ; but was refused admittance, and the only comfort now remaining was his lyre. He separated himself from society, and the Thracian women, whom he had offended by his coldness, attacked him while they celebrated the orgies of Bacchus, tore his body in

pieces, and threw his head into the Hebrus, which articulated the words, Eurydice, Eurydice, as it was carried down the stream into the Ægean Sea. Orpheus, after death, received divine honours, the muses gave an honourable burial, and his lyre became one of the constellations in the heavens.

19 *Taught by the heavenly muse.*

Apollo was worshipped under the names of Phœbus and the Sun, and represented as the god of the fine arts.

22 - - - *but thou*

Revisit'st not these eyes, that roll in vain.

Where couldst thou words of such a compass find?

Whence furnish such a vast expanse of mind?

Just heaven thee like Tiresias to requite,

Rewards with prophecy thy loss of sight.

ANDREW MARVEL.

27 - - - *where the muses haunt.*

The nine muses were the fabulous daughters of Jupiter and Mnemosyne or Memory; the goddesses of the arts and sciences, music and poetry, and are called, by the poets, the daughters of Memory, because it is to that mental endowment mankind are indebted for their progress in knowledge. They are represented as dancing in a circle, round Apollo and singing in chorus; to intimate the near and indissoluble connection which exists between the liberal arts and sciences. They are said to inhabit the mountains Parnassus, Picrus and Pindus.

30 *Thee, Sion.*

Sing us one of the songs of Sion. Psalms, cxxxvii. 3.

30 *Blind Thamyris.*

And Dorian, fam'd for Thamyris disgrace,
 Superior once of all the tuneful race;
 Till, vain of mortal's empty praise, he strove
 To match the seed of cloud-compelling Jove.
 Too daring bard! whose unsuccessful pride
 Th' immortal muses of the light of day
 Depriv'd his eyes, and snatch'd his voice away;
 No more his heavenly voice was heard to sing,
 His hand no more awak'd the silver string.

HOMER'S ILIAD.

35 - - - and blind Mæonides.

A sir-name of Homer.

36 *And Tiresias.*

A celebrated prophet of Thebes: he was deprived of sight, in disputing with the gods; it is said that Jupiter made him amends, by bestowing on him the gift of prophecy.

86 - - - and Phineas prophets old.

A king of Thrace: the cause of his blindness is a matter of dispute; some say, it was inflicted on him for cruelty to his grandson; others, that it proceeded from his having rashly attempted to develope faturity.

42 *Day or the sweet approach of even or morn.*

Thou makest the outgoings of the morning
 and evening to rejoice. Psalms, lxxv. 8.

51 *So much the rather thou, celestial light,
 Shine inward.*

For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

For which cause we faint not ; but, though our outward man perish, yet the inward man is renewed day by day. 2 Cor. iv. 6, 16.

58 *High thron'd above all height.*

I saw Jehovah sitting upon a throne, high and lifted up. Isaiah, vi. 1.

Addison remarks, that, if Milton's majesty forsakes him any where, it is where the divine persons are introduced as speakers. One may, I think, observe, that the author proceeds with a kind of fear and trembling, whilst he describes the sentiments of the Almighty. He dares not give his imagination full play ; but chuses to confine himself to such thoughts, as are drawn from the books of the most orthodox divines, and to such expressions as may be met with in scripture. The beauties, therefore, which we are to look for in these speeches, are not of a poetical nature, nor so proper to fill the mind with sentiments of grandeur, as with thoughts of devotion. The survey of the whole creation, and of every thing transacted in it, is a prospect worthy of omniscience.

63 *The radiant image of his glory sat,
His only son.*

That this great, this illustrious, this divine person, should have laid aside these robes of celestial light, to array himself in mortal flesh ; not only that he might reveal his Father's will, and speak to us in his name, but that he might redeem us to God by his blood ! What shall we say ? We will receive the message he brings us, with all thankfulness : we will seek his favour

with more earnest solicitude : we will congratulate his exultation with loyal joy. O triumphant, transporting thought, that Jesus is enthroned above all heavens ; that he is anointed with an unequalled effusion of the oil of gladness ! With angels we will fall down and worship him, as our Lord and our God. Our hosannahs shall proclaim it, that he is set down at the right hand of the Majesty on high, and that God hath engaged to make his enemies his footstool.

70 - - - *and Satan there.*

The great enemy of God and man.

98 - - - *I made him just and right.*

God made man upright. Eccl. vii. 29.

132 - - - *Man therefore shall find grace,
The other none ; in mercy and justice both.*

Jehovah, the God, merciful and gracious, long suffering, and abundant in goodness and truth ; keeping mercy for thousands, and forgiving iniquity, transgression and sin ; but that will, by no means, clear the guilty. Exod. xxxiv. 6, 7.

134 *But mercy first and last shall brightest shine.*

Mercy rejoiceth against judgment. Thy mercy, O Jehovah, endureth for ever. Psalms, cxxxviii. 8. The purest motive of human action, is the love of God. There may be motives stronger, and more general, but none so pure. The religion, the virtue which owes its birth in the soul to this motive, is always genuine religion, always true virtue. Well might our blessed Saviour preach up, as he did, the love of God : it is the source of every thing which is good in man. PALEY.

153 - - - *that be from thee far.*

That be far from thee, to slay the righteous with the wicked ; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25.

168 *Oh Son, in whom my soul hath chief delight.*

This is no other than Jesus Christ, the promised deliverer, who was born of woman, that he might, in our nature, pay a full obedience to the divine commandments and endure the punishment inflicted by Divine justice for man's transgression. He lived a holy and unspotted life. He was the lamb slain from the foundation of the world, being typified in the sacrifices of old, believed in by the ancient patriarchs, and described by the inspired prophets.

170 *My word, my wisdom and effectual might.*

And his name is called the Word of God. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh, a name written, King of Kings, and Lord of Lords.

174 - - - *but grace in me
Freely vouchsaf'd.*

In that Revelation which God has given us, we learn that faith which is necessary to salvation, we are presented with numerous instances of persons who have lived and died in the enjoyment of it. By considering their examples, we not only see the beauties of virtue, and are charmed with the

excellencies of an humble, contented, temperate and pious life ; but we gather from the information concerning the kingdom of God. We see what animated them in their progress through a troublesome world. What enabled them to resist temptation, to overcome difficulties, to brave persecution, and to encounter the terrors of death without dismay ? It was not the native energy of their own minds, nor a philosophical indifference to pain and pleasure ; but a belief in the “great mystery of godliness,” which the Messiah undertook to accomplish for the salvation of a lost world.

187 - - - while offered grace

Invites.

We beseech you, that ye receive not the grace of God in vain. Now is the accepted time : now is the day of salvation. 2 Cor. vi. 1, 2.

191 - - - and obedience due.

A state of darkness and corruption succeeded to that of light and purity, and the whole world was found guilty before God. To obey, in every point and to the utmost extent, the Law of God, was out of the power of man, whose faculties were weakened, perverted and defiled. In this state stood Adam and all his posterity ; cut off from the Divine favour, and doomed to perdition by the justice of the Almighty. It is necessary that this important fact should be felt ; otherwise, the volume of inspiration will be a sealed book, and the scheme of redemption must be perplexed and unintelligible. The promise of the Redeemer was made as soon as the offence came.

197 *And to the end persisting,*

But he that endureth to the end shall be saved.
But, when they persecute you in this city, flee ye
into another ; for verily, I say unto you, ye shall
not have gone over the cities of Israel till the son
of man be come. Matt. x. 22, 23.

209 *He, with his whole posterity, must die,*

The important principle, that the future state
is a state of retribution, according to the spiritual
condition and conduct of men in this world, was
little understood, till our Saviour arose and threw
the light of certainty upon the awful subject.
He not only taught the immortality of the soul ;
but the doctrine of the resurrection and final
judgment, when all the dead shall appear at the
tribunal of the Almighty, to be judged every man
according to his works.

215 - - - *and just the unjust to save ?*

Christ suffered for sins, the just for the unjust.
1 Peter, iii. 18.

218 *And silence was in heaven.*

What an inimitable beauty lies in the repre-
sentation : that such an innumerable multitude of
compassionate beings should be so struck with
terror and surprise, at the mention of the deadly
ransom set ! What language could surpass or be
so expressive as this idea of silence. Words, in
so emphatical a manner, could not have expressed
the inability of all creatures to execute the task.

236 *Behold me then ;*

Then, said he, Lo, I come to thy will, O God.
Could nothing short of this satisfy the demands
of infinite justice : nothing less than this sacrifice

save a guilty race from destruction, and open to them the gates of everlasting life! Heb. x. 9.

The golden key

That opes the palace of eternity.

240 - - - *and for him lastly die.*

Lord, what is man, that thou art mindful of him; or the son of man, that thou visitest him? Psalms, viii. 3, 4.

When we were yet without strength, Christ died for the ungodly. Romans, v. 6.

241 *On me let death wreck all his rage.*

Therefore doth my father love me, because I lay down my life, that I might take it up again. No man taketh it from me; but I lay it down of myself, and I have power to take it up again. This commandment have I received of my father. John, x. 17, 18.

244 *Life in myself, for ever;*

Though he appeared under the form of a servant, and, as man and mediator, confessed a holy subjection to his Father and his God: yet is he his own, his only begotten son, whom he loves, whom he honours, whom he commands all men to honour even as himself, and to whom such power and authority are committed, that he is the principle of life, and the administrator of judgment; for as the Father hath life in himself, so hath he given to the Son to have life in himself. John, v. 26.

250 - - - *and subdue*

My vanquisher,

Death: one enemy then still remains to be subdued, a dreadful enemy, if we meet him unprepared; an easy conquest, if we have set God constantly before us, and have reason to believe

him at our right hand. What is there so terrible in death, that should make the good man afraid to face it? Can he regret that he is to be taken away from a scene of cares and disappointments, and removed into a better country? He, who, at the last sad moment, finds himself unable to call back one good action to his remembrance; who, having lost all sense of virtuous pleasures, has disqualified himself for any future society but that of the wretched, may, and must be afraid to meet his judge. But the humble sinner, who has endeavoured to conform himself to Christ's example; and hath loved much, because much has been forgiven him: he, supported in his last hour by that faith which has been the principle of his life, will obey the summons without fear. He is assured, that he who made us frail and imperfect, will not expect perfection at our hands; that he hath provided a satisfaction for our imperfections. Already he sees the heavens open; angels hover round his bed, and wait to carry him to the mansions prepared for him by the Lord: he hears the comfortable voice of the Judge who died to save him: "Come, thou blessed of my Father, inherit the kingdom prepared from the foundation of the world." MARTY.

253 *Of his mortal sting disarm'd.*

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. xv. 56, 57

254 *I through the ample air in triumph high*

At the dawn of the sun of righteousness, when

he was beginning to rise with healing in his wings, the morning stars sung together, and all the sons of God shouted for joy. And shall man, whom this gracious dispensation principally respects,—shall man, who is the centre of all these gladdening rays ; shall have no heart to adore, no anthem to celebrate this—

“ Love without end, and without measure
grace ?” HERVEY.

260 *Then with the multitude of my redeem'd*

He who raised up the Lord Jesus, shall raise
us up also Jesus, and shall present us with you.
2 Cor: iv. 14.

274 - - - *the only peace*

For through him we have an access to the Spirit unto the Father. Eph. ii. 18. Then let us join the heavenly multitude in praising God, who, in the sacred person of our Redeemer, hath sent peace upon earth ; not merely the peace which is maintained betwixt man and man, subject to the fluctuations of opinion and accident ; but that heaven-born “ peace which passeth all understanding,” which is within the reach of all who seek it in sincerity of heart, but which abides only where reigns a true fervent love, and fear of God.

283 *And be thyself man among men on earth,*

And the word was made flesh and dwelt among us. John, i. 14. For the Son of man is come to seek and to save that which was lost. Luke, xix. 20. Many did he rescue from the dominion of sin and Satan ; and still may we all, in like manner, be preserved, if, when suffering under that alienation from God, we seek our heavenly phy-

sician, and trust our present and eternal welfare
in his hands.

285 - - - *though Adam's son,*
As in him perish all men, so in thee,

For as in Adam all are dead, and a sentence of
inevitable death is come upon us all, as descended
from him, so we Christians have a joyful persuasion,
for ourselves and for our brethren, that in Christ
we shall also be made alive. 1 Cor. xv.

293 *And live in thee transplanted.*

Abide in me, and I in you. As the branch
cannot bear fruit of itself, except it abide in the
vine, no more can ye, except ye abide in me.
John, xv. 5.

317 - - - *all power*
I give thee ; reign for ever

He is the key that unlocks the sacred treasure,
and opens to us what was before mysterious in
the Word of God. BICKERSTETH.

323 *When thou attended gloriously from heaven*

When the Son of man shall come in his
glory, and all the holy angels with him ; then
shall he sit upon the throne of his glory ; and
before him shall he gathered all nations. Matt.
xxviii. 18.

329 - - - *such a peal shall rouse their sleep.*

The trumpet shall sound, and the dead shall be
raised. 1 Cor. xv. 52.

Hence, ye profane !

Ask not, how this can be ? Sure the same power
Who rear'd the piece at first, and took it down,
Can re-assemble the loose, scattered parts,
And put them as they were. Almighty God

Has done much more: nor is his arm impair'd
Through length of days; and what he can, he will:
His faithfulness stands bound to see it done.

When the dread trumpet sounds, the slumb'ring
dust,

Not unattentive to the call, shall wake
And every joint possess its proper place,
With a new elegance of form unknown
To its first state. Nor shall the conscious soul
Mistake its partner; but amidst the crowd,
Singling its other half, into its arms
Shall rush, with all the impatience of a man
That's new come home, who, having long been
absent,

With haste runs over every different room,
In pain to see the whole. Thrice happy meeting!
Nor time, nor death, shall ever part them more.
'Tis but a night, a long and moonless night,
We make the grave our bed, and then are gone.

- 334 *The world shall burn, and from her ashes spring*
Nevertheless, we, according to his promise,
look for new heavens and a new earth, wherein
dwelleth righteousness. 2 Peter, iii. 13.

The Light himself shall shine
Reveal'd, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay;
Rocks fall to dust, and mountains melt away;
But fix'd his word. His saving power remains,
Thy realm for ever lasts, thy own Messiah reigns.

POPE.

- 341 *God shall be all in all.*

And, when all things shall be subdued unto
him, then shall the Son also himself be subject
unto him, that put all things under him, that God

may be all in all. 1 Cor. xv. 28. But when the Father shall have fulfilled his promise, in its utmost extent, and all things shall be subjected to him, so that it shall appear to every eye, that he is indeed Lord of all; then shall the Son, also, himself, amidst all the glories of that triumph, be, and declare himself to be, subject to him, subjected all things to him, by a public act in the midst of this most august assembly; giving up, as it were, his commission to preside as universal Lord, in the mediatorial kingdom to him; as having answered the end for which it was given him, in the complete salvation of all his people, whom he shall then introduce into a state of the greatest nearness to God, and most intimate converse with him; that God may be, and that God may appear to be, all in all; that they may enjoy complete and everlasting happiness, in the full communication of divine favour to them, for ever, in a world where they shall no longer need a mediator to introduce them to it. Such are our views and hopes as Christians.

DODDRIDGE.

343 *Adore the Son, and honour him as me.*

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. He that, in such a circumstance, and on such a discovery, honoureth not the Son, as worthy the highest veneration honoureth not the Father that sent him; but, affronting him, in the person of so dear and so great an ambassador, must expect to be treated as an enemy and a rebel.

348 *With Jubilee,*

A year of rejoicing, celebrated every fiftieth year among the Jews, in commemoration of their deliverance out of Egypt. Among Christians, a solemnity first instituted by Pope Boniface VIII. in the year 1300, who ordained it to be kept every hundredth year : afterwards, Clement IV. ordered one to be kept every fifty years ; and Sextus IV., one to be kept every twenty-fifth year.

348 - - - *and loud hosannas filled*

Hosanna, save we beseech thee ; or God bless the king. Solemn rejoicings among the Jews, in the feast of tabernacles, and congratulations to their kings.

When shall we reach those blissful realms,
Where Christ exalted reigns,
And learn of the celestial choir
Their own immortal strains ?

351 - - - *down they cast*

Their crowns inwove with amarant and gold.

They cast their crowns before the throne :
Thou art worthy, O Lord, to receive glory and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created. Rev. iv. 10. 11. Ye shall receive an amarantine crown of glory, 1 Peter, v. 4.

353 *Immortal amarant.*

Amaranthus, everlasting ; a flower that lasts long without any sensible decay.

358 *And where the river of bliss*

He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Rev. 22. In the midst of

the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. Let us raise our eyes to the water of life, which issues from the throne of God and the Lamb; to the tree of life, which grows on its banks and produces such a variety of fruit, both for food and refreshment, and for the healing of the nations; to that more excellent paradise, in which there shall be no curse, where from the throne of God and of the Lamb shall be scattered ten thousand blessings on all his servants; who shall there serve him with everlasting, with increasing delight, being admitted to see his face, and exulting in their having the name of God written upon their foreheads; which they reckon a brighter and nobler ornament, than the most glorious crown or diadem, without such an inscription, could be. These are the words of truth and faithfulness, and as such may our faith embrace them, and our souls rest upon them.

DODDRIDGE.

359 *Rolls o'er Elysian flow'rs*

The grove of God, the Heaven of the poets.

363 - - - *that like a sea of jasper shone,*

A precious stone of a green colour transparent with red veins of great value. It was the last of the precious stones in the fourth row of the High Priest's breast plate, upon which the name of Benjamin was engraved. Exod. xxviii. 20.

365 *Then crown'd again, their golden harps they took.*

Having every one of them harps, and golden

vials full of odours. Rev. v. 8. In this world the disciples of Christ are only a little flock ; but when they stand upon the heavenly mountain, they shall appear ten thousand times ten thousand, and thousands of thousands ; and all the harmony of their voices, and all the ardour of their souls, inconceivably improved, as all their powers will be, shall be united on this happy occasion. Form us, O Lord, we entreat thee, for this divine employment, and teach us to anticipate its pleasures in the regions below.

381 - - - *that brightest Seraphim*

Approach not, but with both wings veil their eyes.

In scripture denotes an holy angel of the first order. Each one had six wings ; with twain he covered his face. Isa. vi. 2.

386 *Made visible, th' Almighty Father shines.*

Who is the image of the invisible God. Col. i. 15.

388 *Transfus'd on thee his ample spirit rests.*

The spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. Jo. xi. 2.

401 *Father of mercy and grace.*

The Father of mercies, and the God of all comfort. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 2 Cor. 1. 3. 5.

412 - - - *thy name*

Shall be the copious matter of my song

Oh goodness infinite ! goodness immense !

And love that passeth knowledge ! Words are
vain ;

Language is lost in wonders so divine.

“ Come then, expressive silence, muse his
praise.”

418 *Meanwhile upon the firm opacous globe*
Of this round world,

Satan's arrival on the outside of the new created world, and that shapeless unformed heap of materials, which still lay in chaos and confusion, strikes the imagination with something great and wild. He after wandering on the surface discovers a wide gap, which led to the creation, and is described as the opening through which the angels pass to and fro into the lower world upon their errands to mankind. He looks down into that vast hollow of the universe with the kenn of an angel. He surveys all the wonders in this immense amphitheatre that lie between both the poles of Heaven, and takes in at one view the whole round of creation.

431 *As when a vulture*

A voracious bird larger than the eagle, of an excellent sight and smelling, more than other birds. Milton compares Satan in his pursuit of man to the vulture. It can perceive the savour of dead carcases many miles from it. They do not touch the living.

431 *Imaus.*

A large mountain of Scythia, which is part of Mount Taurus.

436 *Of Ganges or Hydaspes.*

The Ganges, a large river of India, falling into

the Indian ocean. It inundates the adjacent country in the summer. Like other rivers, it was held in the greatest veneration by the inhabitants, and this superstition may be said still to exist in some particular instances. The Hydaspes likewise in India, the boundaries of Alexander's conquest in the east. It falls into the Indus.

438 *Of Sericana where Chineses drive.*

Seres, a nation of Asia, according to Ptolemy, between the Ganges and the eastern ocean. They were naturally of a meek disposition. Silk was brought to Rome from their country, and on that account it was called Sericum, and thence a garment of silk is called serica vestris. Heliogabalus, the Roman Emperor, was the first who wore a silk dress, which at that time was sold for its weight in gold. It afterwards became cheap, and was the common dress among the Romans. Some suppose the Seres are the same as the Chinese.

441 *Walk'd up and down alone, bent on his prey,*

Your adversary, the devil, as a roaring lion walketh about seeking whom he may devour. 1 Pet. v. 8.

463 *Hither of ill join'd sons and daughters born.*

Then the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. There were giants in the earth in those days: the same became mighty men,—men of renown. And God saw that the wickedness of man was great in the earth. Gen. vi. 2. 4, 5.

466 *The builders next of Babel.*

Fearing another flood, men began to build a tower so very high that the top of it might not be overflowed, as if they would defend themselves in their wickedness against the anger of the Almighty ; but he soon stopped their work, by confusing their language, so that they could not understand one another, so they left off at the building which was afterwards called Babel.

467 - - - *on the plain**Of Sennaar.*

A part of Chaldea, where Nimrod began to build his tower.

Etna.

A mountain of Sicily, now called Mount Gibel, famous for its volcano, which, for more than three hundred years, has thrown out fire at intervals. It is supposed to be eight miles high, and sixty in compass. Its top is covered with snow and smoke at the same time ; and the sides, on account of the fecundity of the soil, are carefully cultivated and planted with vineyards. The poets supposed that Jupiter had confined the giants under this mountain. It was the forge of Vulcan, where his servants, the Cyclops, fabricated thunderbolts.

470 - - - *he who to be deem'd**A god, leap'd fondly into Etna flames,*

Empedocles, a philosopher, poet, and historian of Agrigentum, in Sicily ; he showed himself an enemy to tyranny, and refused to become the sovereign of his country ; it is reported his curiosity to visit the flames of Etna proved fatal to him. Some say he wished it to be believed that

he was a god, and that his death might be unknown, he threw himself into the crater and perished in the flames. His expectations were frustrated, for the volcano threw up one of his sandals, which proved how he perished.

471 - - - *and he who to enjoy*

Plato's Elysian.

A youth of Ambrasia, who killed himself after reading Plato's immortality of the soul, called Cleombrotus.

474 - - - *eremites and friars*

Eremites or hermits, dwellers in the wilderness at first, holy men for the sake of Christ and their lives, in persecution hid themselves in deserts, and gave themselves to fasting and prayer and great austerities.

476 *Here pilgrims roam.*

Men that travelled through foreign countries to pay their devotions to departed saints, shrines, and relics. The Christian pilgrims went to Jerusalem, Rome, St. Jago, &c. and the Turks to Mecca, in Arabia, every year in solemn procession to visit the tomb of Mahomet.

- - - *that stray'd so far to seek*

477 *In Golgotha.*

A skull ; our blessed Redeemer was crucified on Mount Moriah, on the north side of Jerusalem. It is the same spot on which Isaac was to have been offered two thousand years before, and was a lively type of this event.

479 *Dying put on the weeds of Dominic.*

A Spaniard was the author of this order, called Dominican friars, instituted A. D. 1205. To

carry a dying person through purgatory, they put on them the robe of a priest of this order.

480 *Or in Franciscan think to pass disguised.*

St. Francis was an Italian merchant, first called John, who instituted the order of Franciscan friars, A. D. 1192.

481 *They pass the planets seven.*

The universe throughout all space is replenished with systems or worlds of different bodies. By system is meant a number of bodies which move around one centre. Such a system we call the world; and the moving bodies of these systems we call planets or comets, which, together with the sun, are termed the solar system. Under the denomination of planets, are now comprised, Mercury, Venus, the Earth, Mars, Jupiter, Saturn, the Georgium Sidus, or Herschell, Ceres, Pallas, Juno, and Vesta; the four last named planets are recent discoveries.

481 - - - and pass the fix'd.

The fixed stars are supposed to be suns in the centre of their respective systems, having planets revolving round them.

482 *And that crystalline sphere.*

The milky way is named from its peculiar whiteness, and consists of an innumerable quantity of stars; being the only real circle in the heavens, and always visible in a clear night.

491 - - - these reliques.

Fragments of the bodies of saints preserved by Roman Catholics, with great veneration; that is, a finger, a toe, &c. and was worshipped by them.

491 - - - beads.

Prayers, round balls of amber, wax, wood, glass, commonly of 15 tens, by which the Papists count their prayers, by reckoning of which they have repeated their paternoster, ave Marie, creed, &c. as they are enjoined by their priests.

492 *Indulgences, dispenses pardons.*

Liberties granted by the Pope, to dispense with some duties or removing the infliction of some temporal punishment, due for sins past or to come.

492 - - - bulls.

Bulls. (Bulla) The briefs or mandates of the Pope are called Bulls, from the leaden and sometimes golden seals affixed thereto.

495 *Into a limbo large and broad, since call'd
The paradise of fools.*

Limbus Patrum, (according to the notion of the Roman Catholics) a place where the deceased patriarchs resided till the coming of our Saviour, and also they who die without baptism.

510 *The stairs were such as whereon Jacob saw.*

The life of Jacob exhibits many striking incidents. His mother Rebekah's partiality for him, in wresting the blessing from his brother was reprehensible. His brother Esau on his return from hunting, found him engaged in dressing a mess of pottage, of which he wished to partake, being faint, the request was trivial, but Jacob refused so small a favour unless he would give up his birth right, with which he complied. Fraud must meet its punishment. The brothers lived

in wrath, and Rebekah saw the propriety of removing her beloved son ; she says to him, “ Arise, go to Padan Aram, to the house of Bethuel, thy mother’s father, and take a wife from the daughters of Laban, thy mother’s brother. And God Almighty bless thee and multiply thee, and give the blessing of Abraham to thee.” Our solitary wanderer is now travelling towards Haran. The shades of night began to close on him, and no place of rest in view. “ But the shepherd of Israel, who neither slumbers nor sleeps,” keeps his faithful servants in the night as well as day. Jacob looked around and laid him down with a stone for his pillow, in a place called Luz, where his mental eye was favoured with a remarkable vision. A ladder was set upon the earth, the top of which reached to heaven, and the Angels of God ascended and descended upon it. Above appeared the symbol of God’s presence, from whence issued a voice assuring Jacob of his protection, and confirming to him all the promises which had been made to Abraham and Isaac. A Jewish commentator has given us the following explanation of this glorious vision ; “ The ladder represents divine providence, which governs all things, and particularly now directed Jacob in his journey, every step wherein was under the divine direction. Its being placed upon the earth signified the steadfastness of providence, which nothing is able to shake. The top of it reaching to heaven, shows that it extends itself all the world over. The several steps in the ladder signify the various motions of the divine power and wisdom. The

angels going up and down, are the great ministers of God's Providence, by whom he manages all things here below, and who are never idle but always in motion to succour and assist the servants of God. Their ascending shows their going to receive the divine commands, and the descending the execution of them. Or to speak more particularly of Jacob's present condition, one signified their safe conduct of him in his journey to Padan Aram, and the other, their bringing him home again. Above the whole appeared the Almighty as the immovable director of all events, from which all things proceed as the first cause, and return at the last end." When Jacob awoke, the awful impression remained on his mind; and he felt a holy dread at the idea that this was the place where the Majesty of Heaven held communion with mankind on earth. Though the visitation was full of love and promise, yet there was something in it awful and tremendous, that it made Jacob afraid, and he said, "How dreadful is this place! This is none other than the house of God; and this is the gate of Heaven." Gen. xxviii. 17.

521 *Wafted by Angels, or flew o'er the lake*

The beggar died, and was carried by the angels
into Abraham's bosom. Luke xvi. 22.

522 *Rapt in a chariot drawn by fiery steeds.*

Behold a chariot of fire, and horses of fire,—
and Elijah went up by a whirlwind into heaven.
2 Kings ii. 11.

When great Elijah in the fiery car,
Flam'd visible to heaven, a living star,

A seer remained to thunder what he knew,
And with his mantle caught his spirit too.

531 *Over the promis'd land to God so dear,*

The land of Canaan, in Asia, has had the several names of the Land of Promise, the Land of Israel, Palestine, Judea, and the Holy Land. It received the name of the Land of Promise, because God had promised to give it to the descendants of Abraham, Isaac, and Jacob.

535 *From Paneas the fount of Jordan's flood.*

The Jordan, a river in Palestine, which it crosses from north to south, and falls into the Red Sea, near the spot where Sodom and Gomorrah stood.

536 *To Bēersaba where the Holy Land*

Beersaba, a place in Canaan; the Holy Land is bounded on the north by Syria, on the east and south by Arabia, and on the west by the Mediterranean.

537 *Borders on Egypt*

Egypt is a narrow vale on both sides of the Nile, bounded by parallel ridges of mountains or hills, in Africa. It is bounded by the Mediterranean Sea, on the north; by the Red Sea, east; by Abyssinia, or the Upper Ethiopia, on the south; and by the Desert of Barca, and the unknown parts of Africa on the west.

537 - - - *and th' Arabian shore;*

Arabia, a country in Asia. The climate is very various; in some parts it is excessively hot and dry, and subject to poisonous winds. In other parts the soil is fertile, and the air highly salubrious. In the desert travellers are guided

by the stars and compass, as mariners are at sea. Arabia is divided into three parts; Arabia Stony, Arabia the Desert, and Arabia Felix, or happy. Stony Arabia is a small province, north of the Red Sea, between Egypt and Palestine: The chief town is Suez. Between the narrow branches of the northern extremity of the Red Sea, are Mount Sinai and Mount Horeb; on which are several cells or chapels possessed by the monks. Arabia the Desert is the middle part of the country, the inhabited parts of which lie on the borders of the Red Sea. In Arabia is the wilderness through which the children of Israel were forty years in passing from Egypt to Canaan.

557 - - - *from eastern point*

Of Libra

The seventh constellation, the autumnal equinox is expressed by the balance or scales, in equilibrio, because the days and nights being then of the same length, seem to make an equilibrium like that instrument. Hence this constellation is called by Virgil, "Astrea's balance".

But when Astrea's balance hung on high,

Betwixt the nights and days, divides the sky.

Astre was called Justice, of which virtue she was goddess. She lived on earth, as the poets mention, in the golden age. All men were happy, and all men were good; the earth brought forth its fruits without the labour of man, and cares, wants, and diseases were unknown; but this happy state of man did not last long; in the golden age, innocence and brotherly love were a pleasing spectacle. But the impiety of mankind drove

her to heaven, in the brazen or iron ages, when she left the earth in disgust, and our ingenious astronomers ranked her in the zodiac, under the name of Virgo. This sign enters in August, and leaves in September, when our best and most useful fruits are ripening, and the peasants are working "under the sweat of their brow," to hasten the harvest home, (to burn the faggot), at length it arrives; and the beverage which Ceres has ripened, crown their happiness—it is nectar, the surloin and plum pudding, the terrestrial ambrosia. The equinoctial points are the beginning of Aries and Libra, called the vernal and autumnal equinoxes.

559 - - - to the fleecy star that bears

Andromeda

The fleecy star, Aries, emblem of the ram. The figures of the twelve signs are supposed by Dr. Jennings and other astronomers to be Egyptian hieroglyphics, by which they designed to exhibit some natural occurrence in each month: thus the first three months beginning from the vernal equinox were remarkable for the fleecy kind, namely sheep and goats, first the lamb, represented by their parent the ram. Andromeda was after death made a constellation; she was the daughter of Cepheus, king of Ethiopia. The marine god, Neptune, was displeased with Cassiope, Andromeda's mother, and would not be appeased unless she was exposed to the sea monster on a rock. Perseus on his return from the conquest of the Gorgons, proposed to release her, if as a reward he might receive her in

marriage. Cepheus consented, and Perseus released Andromeda, and changed the sea monster into a rock.

Minerva thus to Perseus lent her shield,
Secure of conquest sent him to the field ;
The hero acted what the queen ordain'd,
So was his fame complete, and Andromeda
unchain'd.

560 *Beyond th' horizon ;*

Is that circle which bounds the sight of any person, who being placed either in a large plain, or in the midst of the sea, looks round about ; and by which the earth and heavens seem to be join'd, as it were, with a kind of closure. It is also called the sensible or visible horizon.

568 *Like these Hesperian gardens fam'd of old*

Hesperia, an Island of Africa, this celebrated garden abounded with fruits of the most delicious kind, which was guarded by a dragon that never slept. It was one of the twelve labours of Hercules, to destroy the monster, and to bring away some golden apples. The fable of this mythology is supposed to have arisen from an ambiguous word signifying sheep, and an apple. The Hesperides were persons who kept an immense number of flocks.

576 - - - *where the great luminary*

The sun, which seems to perform its daily stages through the sky, is, in this respect, fixed and immovable. 'Tis the great axle of heaven, about which the globe we inhabit, and other more spacious orbs, wheel their stated courses. The sun, though seemingly smaller than the dial it

illuminates, is abundantly larger a hundred thousand times, according to the lowest reckoning, than the whole earth ; on which so many lofty mountains rise, and such vast oceans roll.

Beyond that sun,
 Afar, ten thousand thousand systems roll,
 And countless orbs, the seats of life and joy,
 Revolving worlds that crowd the vast profound,
 And dread omnipotence aloud proclaim,
 But far transcend the reach of human thought,
 To scan their distance, magnitude and laws.

CRIE.

597 - - - to the twelve that shone

In Aaron's breast-plate,

The first row, a sardius, (or ruby) a topaz, and a carbuncle ; the second, an emerald, a sapphire, and a diamond ; the third, a figure, an agate, and an amethyst ; and the fourth, a beryl, (or chrysolite) and an onyx, and a jasper. Exod. xxviii. 17. 20.

597 - - - and a stone besides.

Philosopher's stone, a pretended stone that will turn all other metals into gold, a mystery.

603 *Volatile Hermes,*

Mercury, quicksilver ; and is taken for one of their active principles, commonly called spirits. Likewise a title of Mercury, the god of eloquence.

604 *In various shapes old Proteus from the sea,*

A sea deity, who received the gift of prophecy from Neptune, and from his knowledge of futurity mankind received the greatest services. It is said he resided in the Carpathian sea, and liked to repose himself on the sea shore, where those who

wished to consult him, generally resorted. He was difficult of access; and, when consulted, refused to give answers, by immediately assuming different shapes, and eluding the grasp, if not properly secured in fetters.

617 *Culminate from th' equator ;*

The sun or star is said to culminate, when it is in the highest point in the heavens that it is possible for it to be ; that is, when it is upon the meridian.

622 *The same whom John saw also in the sun.*

And I saw an angel standing in the sun. Rev. xix. 17.

625 - - - *a golden tiar*

Circled his head

Tiar is an ornament, or habit, wherewith the ancient Persians covered their heads ; and with which the Amorites and kings of Pontus are represented on medals. These last, because they were descended from the Persians. It was worn in the form of a tower, and sometimes adorned with peacocks' feathers.

636 *And now a stripling Cherub he appears,*

They were represented in the tabernacle and temple, in human shape, with two wings. Exod. xxv. 18.

And angel of the second order.

648 *The Arch-angel Uriel*

A principal angel who has power over others.

And I saw the seven angels which stood before God. Rev. viii. 2.

667 - - - *Brightest Seraph tell*

An holy angel of the first order.

683 *Hypocrisy, the only evil that walks
Invisible.*

Our indiscretion sometimes serves us well,
When our deep plots do fail ; and that should
teach us,

There's a divinity that shapes our ends,
Rough hew them how we will.

702 *For wonderful indeed are all his works.*

And shall I forget the God of my salvation, the
author of all my mercies ? Shall I render
him no expressions of thankfulness ? Then
might all nature reproach my ingratitude : shall I
rest satisfied with the bare acknowledgment of
my lips ? No, let my life be vocal, and speak
his praise, in that only genuine, that most em-
phatical language, the language of devout obedi-
ence. Let the bill be drawn upon my very
heart : let all my affections acknowledge the
draught : and let the whole tenor of my actions,
in time and through eternity, be continually paying
the debt ; the ever-pleasing, ever-growing debt
of duty, veneration and love. HERVEY.

708 *I saw, when at his word the formless mass.*

The moral world,

Which, though to us it seems embroil'd, moves on
In higher order ; fitted and impelled
By wisdom's finest hand, and issuing all
In general good.

THOMSON.

718 *That roll'd orbicular and turn'd to stars.*

Stars

Numerous, and every star perhaps a world
Of destin'd habitation.

724 - - - - *that light*

His day, which else as th' other hemisphere

When the sun and the moon are in opposite parts of the heavens: the latter rises in the east, as the former sets in the west.

The western sun withdraws. Meanwhile the moon, Full orb'd and breaking through the scatter'd clouds,

Shews her broad visage in the crimson'd east.

THOMSON.

730 *With borrow'd light her countenance triform*

The moon is incessantly varying; either in her aspect or her stages. Sometimes she looks full upon us, and her visage is all lustre; sometimes she appears in profile, and shews us only half her enlightened face; anon a radiant crescent but just adorns her brow; soon it dwindles into a slender streak; till, at length, all her beauty vanishes, and she becomes a beamless orb. Sometimes she rises with the descending day, and begins her procession amidst admiring multitudes; ere long she defers her purpose till the midnight watches, and steals unobserved upon the sleeping world. Sometimes she just enters the edges of the western horizon, and drops us a ceremonious visit; within a while, she sets out on her nightly tour, from the opposite regions of the east, traverses the whole hemisphere, and never offers to withdraw, till the more refulgent partner of her sway renders her presence unnecessary. In a word, she is, while conversant among us, still waxing or waning, and never continueth in one stay.

HERVEY.

736 - - - and Satan, bowing low,
As to superior spirits is wont in heaven.

Let every soul be subject unto the higher powers; for there is no power but God. the powers that be are ordained of God. Rom. xii. 1. While subjects learn reverence and obedience to their magistrates, not only for wrath but for conscience sake, may magistrates learn a correspondent care to answer that end of their office, which an apostle makes the foundation of such precepts as these; and to be indeed a minister of God for good, a terror not to good, but to evil works. Great Britain is happy in a government to which this character may justly be applied. Its subjects are under the greatest obligations to the divine goodness, in having so remarkably overthrown the attempts of those who would have left us little use of the scripture, but would themselves have abused it, to have rivetted on the heaviest of fetters, by perverting this passage of St. Paul, as if he had intended to subvert every free constitution under heaven; and to put a sword into the hands of merciless tyrants, to kill and take possession of the heritage of the Lord, counting his people but as sheep for the slaughter. While we are thus happy, we shall be doubly inexcusable, if we fail in rendering both honour and tribute, where they are so justly due. May we extend our care to the universal law of love; and may it be so deeply engraven on our hearts, that the practice of every social virtue may be easy and delightful.

740 *Down from the ecliptic.*

The ecliptic represents that part of the heavens which the sun seems to describe, by the earth's annually revolving round it.

END OF THE THIRD BOOK.

BOOK IV.

2 *Th' apocalypse cry in heaven aloud,*

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants, things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John. Rev. i. 1.

5 *“ Woe to the inhabitants on earth !”*

Woe to the inhabitants of the earth, and of the sea ; for the devil is come unto you, having great wrath, because he knoweth that he hath but a short time. Rev. xii. 12.

10 *The tempter ere the accuser of mankind*

His cruelty, his subtilty, his experience in all the arts of destruction, are painted out with dreadful propriety, in the old serpent, the great dragon ; but, formidable as his violence, or artful and potent as the confederacy of infernal spirits may be, here is a victory gained over him, which calls for the congratulation of all the armies of the Lord : the dragon and his angels are cast out ; the saints are enabled to triumph over him, feeble and impotent as they are. But in what way are they able to overcome him ? It is by the blood of the Lamb, and by the word of their testimony.

- 46 - - - *than to afford him praise*

For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that, when they knew not God, they glorified him not; neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

- 79 *O then at last relent :*

Afterward, when he would have inherited the blessing he was rejected ; for he found no place of repentance. Hebrews, xii. 17.

- 121 *Artificer of fraud*

Lest Satan should get an advantage of us ; for we are not ignorant of his devices. 2 Cor. ii. 11. For Satan himself is transformed into an angel of light. Cor. ix. 14.

- 160 *Beyond the Cape of Hope,*

The Cape of Good Hope, South of Africa.

- 161 *Mozambic,*

A strait between the island of Madagascar, and Zanguebar, in Africa.

- 163 *Of Araby the blest ;*

Arabia Felix, or Arabia the Happy, is a rich and populous country in Asia ; abounding in fragrant spices, myrrh, frankincense, and cassia : hence comes the saying, "All the sweets of Arabia."

- 168 *Than Asmodeus*

And Raphaël was sent to heal them both ; that is, to scale away the whiteness of Tobit's eyes, and to give Sara, the daughter of Raguel, for wife to Tobias, the son of Tobit ; and to bind

Asmodeus, the evil spirit, because she belonged to Tobias, by right of inheritance. Tobit, ii.

171 *From Media*

Its chief cities were Ecbatana, the capital and summer residence of the kings of Persia; Cyropolis, on the north, near the Caspian Sea; and Roga, of which mention is made in the history of Tobit.

171 - - *post to Egypt there fast bound.*

Egypt is a narrow vale on both sides of the river Nile; bounded by parallel ridges of mountains or hills. It is the most considerable part of Africa; and was once the seat, if not the parent, of science.

183 - - - *As when a prowling wolf,*

He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. John, x. 1. Let Christ be regarded, by us, as the door from whom all good teachers derive their authority, and to whom they direct their administrations; and let it be our care, that we enter in by this door. Let inferior shepherds learn their duty, so plainly suggested here: let them know their sheep, and take as particular notice as they can of each single person committed to their care; and let them go before them in all the paths of duty; for what could the greatest enemy of the flock do worse, than to lead them by example into the paths of destruction? Happy souls who are entered in by this gate! their safety their comfort is secure; they enjoy a holy liberty and plenty, and, going in and coming out, they find pasture. If we are

strangers to that entertainment and refreshment which arises from ordinance, (those green pastures which Christ has provided for his sheep in the wilderness) we have reason to fear that we belong not to his flock. He came, that his sheep might have life, and that they might have it more abundantly; that greater provision might be made for their instruction and consolation now, till they are brought to those better pastures, he intends for them above. May his grace prepare us for them! and his hand will certainly conduct us to them; nor need we fear the darkest passage in our way.

194 *Thence up he flew, and on the tree of life,*

To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii. 7. It is reviving to the heart of a sincere Christian, that Jesus has the keys of the unseen world and of death; so, that whenever we are removed, by the stroke of this our last enemy, it is only considered as his turning the key, which will let us out of this world, into another of happiness and glory everlasting. How does this cheering sentiment disarm both life and death of its terrors! Let us recollect from whence we are fallen, if we are in a back-sliding and declining state; and humbly and heartily repent, and vigorously exert ourselves against the enemies of our salvation; that, overcoming the difficulties of this wilderness, we may be received to the enjoyments of the heavenly country; and when we can no longer share in the bounties of providence, in this inferior state,

be feasted with the fruit of the tree of life, which is in the midst of the paradise of God.

212 *Of great Seleucia.*

The sir name of Seleucia was given to the kings of Babylon; Seleucia, one of the generals of Alexander, founder of the Syro-Macedonian empire, before Christ, 301. Babylon, a celebrated city, the capital of the Assyrian empire, on the banks of the Euphrates. It had one hundred brazen gates; and its walls, which were cemented with bitumen, and greatly enlarged and embellished by the activity of Semiramis, measured four hundred and eighty stadia in circumference, fifty cubits in thickness, and two hundred in height. It was taken by Cyrus, B. C. 530, after he had drained the waters of the Euphrates into a new channel, and marched his troops by night into the town, through the dried bed; and it is said, that the fate of the extensive capital was unknown to the inhabitants of the distant suburbs, until late in the evening. Babylon became famous for the death of Alexander, and for the new empire which was afterwards established there under the Seleucidae.

214 *Dwelt in Tellassar*

The children of Eden, which were in Tellassar.
Isa. xxxvii. 12.

223 *Southward through Eden went a river large,*

Orontes, a river of Syria, rising in Cœlosyria, and falling after a rapid and troubled course, into the Mediterranean, below Antioch. According to Strabo, who mentions some fabulous accounts

concerning it, the Orontes disappeared under ground for the space of five miles.

- - *Hesperion Fables true. See 568, Book III.*

266 - - - *while universal Pan*

The god of shepherds, hunters, and rural sports; and the inventor of musical pipes; he was honored in Arcadia, and the Romans celebrated a festival in commemoration of him every year in the month of February, under the title of Lupercus.

267 *Knit with the Graces*

They were the daughters of Bacchus and Venus. Their names Agalia, Thalia, and Euphrosyne. They were supposed to have the power of dispensing to mankind, not only a good grace, gaiety and equality of temper, but also of liberality, eloquence, and wisdom; their names are made use of in all languages to express both favours and gratitude.

269 *Of Enna, where Proserpine gathering flowers*

Proserpine, a daughter of Ceres and Jupiter; she made Sicily the place of her residence, and delighted herself with the beautiful views, the flowery meadows, and limpid streams which surrounded the plains of Enna. From this solitary retreat Pluto carried her away into the infernal regions, of which she became the queen.

270 - - - *by gloomy Dis*

A title of Pluto, god of the infernal regions.

271 - - - *which cost Ceres all that pain*

The mother of Proserpine, and goddess of corn and harvests. When Ceres was informed of the loss of her daughter, and that Pluto had taken

her off, she demanded of Jupiter her restoration. His endeavours to soften her by representing Pluto as a powerful god to become her son-in-law proved fruitless, and the restoration was granted, provided that Proserpine had not eaten anything in the kingdom of Pluto ; but she had gathered a pomegranate as she walked over the Elysian fields, which Ascalaphus, who had seen her, discovered to make his court to Pluto. The grief of Ceres for the loss of her daughter was so great, that Jupiter granted Proserpine to pass six months with her mother, and the rest of the year with Pluto.

273 *Of Daphne*

Of whom Apollo became enamoured. This passion had been raised by Cupid, with whom Apollo (proud of the conquest over the serpent Python) had disputed the power of his darts. Daphne fearful of being pursued by Apollo, entreated the assistance of the gods, who changed her into a laurel, with the leaves of which he crowned his head, and ordered the tree to be sacred to his divinity.

Orontes explained in line 223

274 *Castalian spring,*

The fountain Pirene was sacred to the Muses, and according to some, the horse Pegasus was then drinking some of its waters, when Bellero-phon took it to go on and conquer the Chimera.

275 - - - *nor that Nyseian isle*

Nisros an island in the Egean sea, west of Rhodes, Neptune was worshipped there.

276 *Girt with the river Triton,*

A lake and river of Africa, near which Minerva had a temple.

276 - - - where old Cham,

Whom Gentiles Ammon call and Lybian Jove,

Ammon or Hammon ; Jupiter, who was worshipped in Lybia. He appeared in the form of a ram to Bacchus, who with his army suffered the greatest extremities for want of water, in the deserts of Africa, and showed him a fountain. Upon this Bacchus erected a temple to his father, under the name of Jupiter Ammon. The oracle of Ammon was consulted by Hercules, Perseus, and others ; but when it pronounced Alexander to be the son of Jupiter, such flattery destroyed its long established reputation, and in the age of Plutarch it was scarcely known.

277 *Hid Amalthea*

A daughter of Melissus, king of Crete, who fed Jupiter with goats' milk ; hence some authors have called her a goat, and that Jupiter to reward her kindness, placed her in heaven as a constellation, and gave one of her horns to the nymphs who had the care of his infant years. This horn was called the horn of plenty, and had the power to give the nymphs whatever they desired.

279 *Young Bacchus*

Ovid says that he was brought up by his aunt Ino, and afterward entrusted to the care of the nymphs of Nysa : Bacchus is the Osiris of the Egyptians, and his history is drawn from the Egyptian traditions concerning that ancient king.

He assisted the gods in their wars against the giants. His expedition into the east is celebrated ; and marched at the head of an army composed of men as well as women, all inspired with divine fury, and armed with thyrsuses, cymbals, and other musical instruments. The leader was drawn in a chariot by a lion and a tiger, and was accompanied by Pan, Silenus, and all the satyrs. His conquests were easy and without bloodshed ; the people easily submitted, and gratefully elevated to the rank of a god the hero who taught them the use of the vine, the cultivation of the earth, and the manner of making honey.

279 - - - *from his step dame Rhea's eye ;*

A goddess, daughter of Coelus and Terna, and wife of Saturn. According to Diodorus, she was the daughter of a Lydian prince ; and as soon as born she was exposed on a mountain, and was preserved and suckled by some beasts of the forest, and received the name of Cybele, from the mountain where her life had been preserved.

280 *Nor where Abassin kings their issue guard,*

The monarchs of Abyssinia claim descent from Menilek, the son of Solomon. The crown is hereditary in this family, but elective as to the person. A peculiar custom formerly prevailed of confining all the princes of the blood royal in a palace on a high hill during their lives, or till they were called to the throne ; but this practice, it appears, has now fallen into disuse.

201 *Mount Amara,*

Or Amhara, one of the lofty mountains in Abyssinia. The lake Dembea is the largest ex-

panee of water known in this country : its greatest breadth is thirty-five miles, and its extent in length is forty-nine. The Nile, by a current always visible crosses the end of it. There are eleven inhabited islands in the lake. All these islands were formerly used as prisons for the great people, or for a voluntary retreat on account of some disgust or great misfortune, or as places of security to deposit their valuable effects during these troublesome times.

285 *From this Assyrian garden,*

The garden where was placed Adam and
Eve

291 - - - *for in their looks divine*

God said "let us make man." Gen. i. 26. And lo! the being arose for whom glorious preparations had been made. Unlike all previously created animals, he was endowed with a mind capable of reflection, and of appreciating the blessings given him, that of recollecting the past, of enjoying the present, and anticipating the future. In giving to man this superiority of excellence, calculated for the attainment and enjoyment of a blessed immortality. God was pleased to make a creature in his own divine image. So God created man in his own image, in the image of God created he him. Gen. i. 27.

294 *Severe but in true filial freedom plac'd*

An ancient inspired writer has said, happy are we ; for things that are pleasing to God are made known to us ; but our great and righteous model added ; " If ye know these things, happy are ye if ye do them."

329 *To recommend cool zephyr*

The west wind. Zephyr is said to produce flowers and fruits by the sweetness of his breath.

343 *Sporting the lion ramp'd*

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. Isa. xi. 6.

361 - - - *yet to heavenly spirits bright*
Little inferior;

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him little lower than the angels, and hast crowned him with glory and honour. Isa. viii. 3, 4, 5.

380 *Hell shall unfold*

For judgment begins at the house of God, and even his dearest children are exercised with trials of their fidelity and patience. Let us prepare for them before they come, that when they do come, we may bear them honourably, committing the keeping of our souls to him, as to a faithful Creator, in well doing. But let the wicked and the ungodly meditate terror, for the vengeance of God will find them out; the great day of wrath will come, and who can be able to stand? May divine grace reclaim those who are now exposed to so terrible a condemnation; lest they know by experience, what no words can describe.

thought conceive, the end of those who obey not the gospel of God !

414 - - - *and of his good*

As liberal and free as infinite ;

Teach me good judgment and knowledge, for I have believed thy commandments. Thou art good and doest good ; teach me thy statutes. Ps. xcix. 68.

421 - - - *this easy charge, of all the trees
In paradise*

Of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die. Gen. ii. 16, 17.

433 *One easy prohibition,*

It was certainly proper that Adam should have some test to prove his obedience, and to keep him mindful that he held his extensive domain only as a tenant. He was therefore bound by a covenant not to violate one object, under no less a penalty than banishment from Paradise, the loss of the divine life, and the certainty of suffering pain and death. But though he was restricted from touching the tree of knowledge, the fruit of another tree, peculiarly valuable, was expressly granted him : This was the tree of life, which grew in the midst of the garden, and the fruit of which appears to have possessed extraordinary qualities, being, probably of an immortalizing nature. The one was opposite to the other, the Almighty placing before man death and life, happiness and misery, good and evil, for his free

choice, without any compulsion of his will.

475 *Mother of human race*

And Adam said, "This is now bone of my bone, and flesh of my flesh; she shall be called woman because she was taken out of man." Adam has now a partner of his own kind, with whom he can freely converse upon the beauties of nature, and the bounty of Providence. He can communicate to her some of the knowledge with which he is endued. He can explain to her many things which appear to her most wonderful. He can describe the properties of plants and animals, also point out the uses which may be made of them. Above all, Adam can elevate the mind of his Eve to the Father of Nature, and speak of his wonderful power, goodness, and condescension. He can worship with her morning and evening, at the throne of grace, and offer up the sacrifices of thanksgiving to the love of God, from hearts, as yet, unconscious of evil.

499 - - - *as Jupiter*

The son of Saturn and Cybele, who after having banished his father, divided the empire of the world with his brothers, keeping the government of the heavens and earth for himself.

500 *On Juno smiles,*

The wife of Jupiter, and queen of heaven.

549 *Betwixt these rocky pillars Gabriel sat,*

One of the arch-angels and a guardian of the church; chief of the guardian angels of Paradise.

555 *Thither came Uriel,*

Uriel, the angel of the sun.

569 *But in the mount that lies from Eden north,*
 The mount Niphates.

592 *Beneath th' Azores ;*

Islands in Africa, they are nine in number, discovered in the middle of the fifteenth century, by Joshua Vander Berg, a merchant of Flanders, who in a voyage to Lisbon, was by stress of weather driven to these Islands, which he found destitute of inhabitants, and called them the Flemish Islands. On his arrival at Lisbon he boasted of the discovery, on which the Portuguese set sail and took possession of them. They were called in general the Azores, from the great number of hawks and falcons found among them. These Islands enjoy a clear sky, with a salubrious air, they are exposed to earthquakes, from which they have frequently suffered ; and also by inundations of surrounding waves. They are fertile in corn, wine, and a variety of fruits ; they also abound in cattle, fowls, &c. It is said that no poisonous or noxious animal breeds on the Azores, and if carried there, will expire in a few hours.

592 - - - *whether the prime orb,*

The Sun is situated near the centre of the orbits of all the planets, and revolves on its axis in twenty-five days, fourteen hours, and four minutes. This revolution is determined from the motion of the spots on its surface, which first make their appearance on the eastern extremity, and then by degrees come forward towards the middle, and so pass on till they reach the western edge, and then disappear. When they have been absent *r* nearly the same period of time which they

were visible, they appear again as at first, finishing their entire circuit in twenty-seven days, twelve hours, and twenty minutes.

602 - - - *all but the wakeful nightingale ;*

Poor melancholy bird, that all night long
 Tell's to the moon thy tale of tender woe,
 From what sad cause can such sweet sorrow
 flow,
 And whence this mournful melody of song ?

Thy poet's musing fancy would translate
 What mean the sounds that swell thy little
 breast,
 When still at dewy eve thou leav'st thy nest,
 Thus to the list'ning night to sing thy fate.

Pale sorrow's victims wert thou once among,
 Though now releas'd in woodland wilds to
 rove ?

Say, hast thou felt from friends some cruel
 wrong ?

Or died'st thou martyr of disastrous love ?
 Ah, songstress sad ! that such my lot might be,
 To sigh and sing at liberty, like thee !

C. SMITH.

605 - - - *Hesperus that led*

Venus, the brightest of all the planets, is a constant attendant on the sun, from whom she never removes about forty-eight degrees, and consequently is never seen at midnight, nor in opposition to that luminary, being visible only for three or four hours in the morning or evening, according as she is before or after the sun ; when

she rises before him in the morning, she is called Phosphorus, or Lucifer, or the morning star; when she sets after him in the evening, she is denominated Hesperus or Vesperus, or the evening star.

Friend to mankind, she glitters from afar,
Now the bright evening, now the morning star.

BAKER.

625 *And at our present labour,*

And the Lord God took the man, and put him into the garden of God. Gen. ii. 15.

642 - - - *pleasant the sun,*

Methinks I discern a thousand admirable properties in the sun. 'Tis the best material of the Creator. There is more of God in its lustre, energy, and usefulness, than in any other visible being. To worship it as a deity was the least inexcusable of all the heathen idolatries. One scarce can wonder that fallen reason should mistake so fair a copy for the adorable original.

671 *Their stellar virtue*

Their starry virtue.

682 *Celestial voices to the midnight air*

What a pleasing care is awakened by such a reflection! How venerably it renders my retired walks! I am struck with reverence, as under the roof of some sacred edifice, or in the presence-chamber of some mighty monarch. Oh! may I never bring any pride of imagination nor indulge the least dissolute affection where such refined and exalted intelligencies exercise their watch! 'Tis possible that I am surrounded with such a cloud of witnesses; but it is certain that God, the

infinite eternal God, is now and ever with me. The great Jehovah, before whom all the angelic armies bow their heads and veil their faces, surrounds me, supports me, pervades me. In him I live, move, and have my being. HERVEY'S Contemplation.

707 *Pan or Sylvanus*

Rural gods of the woods, and shepherds.

708 *Nor Faunus haunted,*

Certain deities of the country, represented as having the legs, feet, and ears of goats, and the rest of the body human. They were called satyres by the Greeks.

714 *More lovely than Pandora,*

Jupiter to punish the impiety and artifice of Prometheus, requested Vulcan to make him a woman of clay as a wife ; when the artist had formed her, and she received life, all the gods vied in making her presents. Venus gave her beauty, the Graces the power of captivating ; Apollo taught her to sing, Mercury instructed her in eloquence, and Minerva gave her the most rich and splendid ornaments ; she was called Pandora, which intimates that she was possessed of every necessary gift. Jupiter gave her a beautiful box, which she was to present to the man that married her ; Mercury conducted her to Prometheus, who was conscious of the intended deceit and refused her ; his brother, Epimetheus, was not possessed of such prudence and sagacity but married Pandora, and on opening the box presented, there issued from it a multitude of

evils and distempers, which dispersed themselves all over the world, and from that fatal moment have never ceased to afflict the human race. Hope was the only one remaining at the bottom of the box.

716 - - - *when to th' unwiser son*

Of Japhet

The son of Japhet was Promotheus, who formed a man of clay, and stole fire from heaven to animate him, which so displeased Jupiter, that he commanded Hermes to bind him to the mountain Caucasus, and sent an eagle to gnaw and devour his liver as fast as it grew, which punishment continued till Hercules set him free.

717 - - - *brought by Hermes,*

Hermes, a title of Mercury.

719 - - - *Jove's authentic fire*

Jove, a title of Jupiter.

781 *When Gabriel*

The arch-angel, chief of the guardian angels of Paradise.

782 *Uzziel,*

One of the guardian angels of Paradise.

788 *Ithuriel and Zephon,*

Guardian angels of paradise.

803 *Illusions as he list, phantoms and dreams,*

Dreams are either divine from the influence of the Holy Spirit, whereby several parts of divine revelation were communicated to holy men in their dreams; secondly, natural, from the confused thoughts of the daily affairs of life; thirdly, diabolical, from the suggestions of evil spirits, such was the first dream of Eve.

843 - - - and his grave rebuke

Severe in youthful beauty,

The beauty of person, and the decency of behaviour of person add infinite weight to what is pronounced by any one. 'Tis the want of this that often makes the rebukes and advice of rigid persons of no effect, and leave a displeasure in the minds of those to whom they address; but youth and beauty, if accompanied with a graceful and becoming severity, is of force sufficient to raise, even in the most profligate, a sense of shame. "Wisdom shall give to thine head an ornament of grace: a crown of glory shall she deliver unto thee." Prov. iv. 9.

965 *Back to th' infernal pit I drag thee chain'd,*

An angel laid hold on the dragon, that old serpent, which is the devil, and Satan, and cast him into the bottomless pit, and set a seal upon him. Rev. xx. 2, 3.

981 *Of Ceres*

- The goddess of corn and harvest.

987 *Like Teneriffe*

A high mountain in the Island of Teneriffe, one of the Canary Islands.

987 - - - or *Atlas unremov'd:*

A chain of mountains in Africa. These mountains are so high that the ancients have supposed the heavens rested on its top, and that Atlas supported the world on his shoulders. The fable of Atlas supporting the heavens on his back, seems to arise from a king of the name who was fond of astronomy, and from his often frequenting

elevated places and mountains whence he might observe the heavenly bodies.

997 *Hung forth in heaven his golden scales,*

The constellation Libra (when the sun enters at the autumnal equinox) is expressed by the balance or scales in equilibrio, as the days and nights are then of the same length, and seem to observe an equilibrium like that instrument.

998 *Betwixt Astrea and the Scorpion sign,*

Astrea is called the goddess of justice, having the scales in her hand. Scorpio an autumnal sign.

999 *Wherein all things created first he weigh'd*

Who weigh'd the mountains in scales, and the hills in a balance? Isa. xl. 12.

1012 *Where thou art weigh'd, and shown how light,*

Thou art weighed in the balances, and art found wanting. Dan. v. 27. Let us then upon all occasions submit with resignation to the divine appointments; first studying by daily meditation to learn the divine will, and then to obey it; remembering, that while the blessings which are promised to the obedient, are great, great also will be the punishment of the children of disobedience. By making the Holy Scriptures the subject of our daily meditations we shall there learn, what shall be the end of them that obey not the gospel of God; and be farther instructed in the means of avoiding that terrible end.

BOOK V.

6 - - - *Aurora's fan*

Aurora, goddess of the morn: represented, by the poets, drawn in a rose-coloured chariot, and opening, with her rosy fingers, the gates of the east; pouring the dews upon the earth, and making the flowers grow. Her chariot is drawn by white horses; and she is covered with a veil. Nox and Somnus fly before her; and the constellations of heaven disappear at her approach.

16 *Mild, as when Zephyrus on Flora breathes,*

Zephyrus, the west wind: and Flora, the goddess of flowers.

36 - - - *his dewy locks distill'd*

Ambrosia;

The food of the gods was called Ambrosia: it is said, the gods perfumed their hair with it.

153 *These are thy glorious works,*

Great and marvellous are thy works, Lord God Almighty. Who shall not fear thee, O Lord, and glorify thy great and adorable name? because thou only art holy; and, in thy presence, the holiness of all other beings disappear, as unworthy to be mentioned or remembered.

160 - - - *ye sons of light,*

Praise ye him, all his angels: praise ye him, all hosts. Psalms, cxlviii. 2.

166 *Fairest of stars, last in the train of night*

Hesperus, the evening star.

The glittering stars,

By the deep ear of meditation heard,

Still, in their midnight watches, sing of him.

171 *Thou Sun of this great world both eye and soul,*

The sun is formed of such a determinate magnitude, and placed at such a convenient distance, as not to annoy, but only to refresh us; and nourish the ground with its kindly warmth. If it were larger, it would set the earth on fire; if smaller, it would leave it frozen: if it were nearer us, we should be scorched to death; if far from us, we should not be able to live for want of heat.

Th' unwearied sun, from day to day,

Does his creator's pow'r display;

And publishes, to every land,

The work of an Almighty hand.

175 *Moon, that now meets the orient sun, now fly'st,*

As when the moon, refulgent lamp of night,

O'er heaven's clear azure spreads her sacred light;

When not a breath disturbs the deep serēne,

And not a cloud o'ercasts the solemn scene:

Around her throne the vivid planets roll,

And stars unnumber'd gild the glowing pole;

O'er the dark trees a yellower verdure shed,

And tip with silver ev'ry mountain's head;

Then shines the vale; the rocks in prospect rise;

A flood of glory bursts from all the skies;

The conscious swains, rejoicing in the sight,

Eye the blue vault, and bless the useful light.

ILIAD. VIII.

176 *With the fix'd stars, fix'd in their orb that flies*

The planets, and all the innumerable hosts of heavenly bodies, perform their courses and revolutions, with so much certainty and exactness, as never once to fail ; but, for almost six thousand years, come constantly to the same period, in the hundredth part of a minute.

180 *Air and ye elements,*

Praise Jehovah from the earth, ye dragons and all deeps: fire, hail, snow and vapour, stormy wind fulfilling his word ; mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl.

221 *Raphael, the sociable spirit, that deign'd
To travel with Tobias,*

See line 168 in Book IV.

262 *Of Galileo.*

By whose aid are seen

The planetary phases, the bright cohort
Of secondary worlds and countless suns,
Which, hid in the immensity of space,
Ne'er visited the sight : from whom we learn
The eclipse, in time and quantity, exact ;
And trace the parallax, that wondrous clue,
By which the distance and the magnitude
Of the celestial spheres are known on earth.

EUDOSIA.

264 *Or pilot, from amidst the Cyclades,
Delos or Samos*

The Cyclades Islands, lie like a circle round Delos, which is the largest of them : they are in the Archipelago. Though not above six miles in circumference, it is one of the most celebrated of

the Grecian islands, being the birth-place of Apollo and Diana ; the magnificent ruins of whose temples are still visible. It is now almost destitute of inhabitants.

272 *A Phœnix,*

The naturalists speak of this bird as single, or the only one of its kind ; the size of an eagle ; its head finely crested, with a beautiful plumage ; its neck covered with feathers, of a gold colour ; the rest of its body purple, only the tail white, intermixed with carnation ; and its eyes sparkling like stars. They say it lives five or six hundred years, in the wilderness ; that, when thus advanced in age, it builds itself a funeral pile of sweet wood and aromatic gums :—this it fires with the wafting of its wings, and thus burns itself ; and, from its ashes, arises a worm, which, in time, grows up to another Phœnix. Other accounts of this extraordinary bird mention, that it makes a brilliant appearance, and undertakes frequent excursions with a load on its back ; that when, by having made the experiment through a long track of air, it gains sufficient confidence in its own vigour, it takes up the body of its father, and flies with it to the altar of the sun, to be there consumed. From this statement it appears probable, that the learned, especially of Egypt, enveloped under this allegory, the philosophy of comets ; and that the Phœnix was an Egyptian hieroglyphical representation of the comet.

274 *Bright temple, to Egyptian Thebes he flies.*

An ancient celebrated city in Egypt, called also Hecatompylos, on account of its hundred gates ;

and Diospolis, as being sacred to Jupiter. In the time of its splendour, it extended above twenty-three miles; and, upon any emergency, could send into the field, by each of its hundred gates, twenty thousand fighting men, and two hundred chariots. Thebes was ruined by Cambyzes, king of Persia.

277 *A Seraph wing'd*

The Seraphim: each one had six wings.
Isaiah, vi. 2.

285 - - - *Like Maia's sons he stood,*

Mercury, the son of Jupiter and Maia: he is represented as being the messenger of the gods; and was the god of eloquence: is represented as a young man, with a cheerful countenance; with winged shoes and hat; holding in his hand a winged rod, bound about with two serpents.

339 *In India, east or west,*

The East Indies, in Asia. The West Indies are in America, from whence come our spices, &c.

340 *In Pontus*

A kingdom of Asia Minor, bounded on the east by Colchis, west by the Halys, north by the Euxine Sea, and south by part of Armenia.

340 - - - *or the Punic coast.*

The ancient Carthage, at present Tunis; a part of Africa, on the Mediterranean Sea.

341 *Alcinous reign'd*

Alcinous was king of Phœcia, an Island of the Ionian Sea, anciently called Scheria, afterwards Corecyra. He kindly entertained Ulysses, who had been shipwrecked on his coast. The gardens

of Alcinous, and his love of Agriculture, have been greatly celebrated.

Close to the gates a spacious garden lies,
 From stones defended and inclement skies.
 Four acres was th' allotted space of ground,
 Fenc'd with a green enclosure all around ;
 Tall thriving trees confess'd the fruitful mould ;
 The redd'ning apple ripens here to gold ;
 Here the blue fig with luscious juice o'erflows,
 With deeper red the full pomegranate glows,
 The branch here bends beneath the weighty pear,
 And verdant olives flourish round the year.
 The balmy spirit of the western gale
 Eternal breathes on fruits, untaught to fail ;
 Each dropping pear a foll'wing year supplies ;
 On apples, apples ; figs on figs arise :
 The same mild season gives the bloom to blow,
 The buds to harden, and the fruits to grow.

Here order'd vines in equal ranks appear,
 With all the united labours of a year ;
 Some to unload the fertile branches run,
 Some dry the black'ning clusters in the sun,
 Others to tread the liquid harvest join,
 The groaning presses foam with floods of wine.
 Here are the vines in early flow'r descry'd,
 Here grapes discolour'd on the sunny side,
 And there in autumn's richest purple dy'd.

Beds of all various herbs, for ever green,
 In beauteous order terminate the scene.
 Two plenteous fountains the whole prospect
 crown'd ;

This thro' the gardens leads its streams around,
 Visits each plant, and waters all the ground ;

While that in pipes beneath the palace flows,
 And thence its current on the town bestows ;
 To various use their various streams they bring,
 The people one, and one supplied the king.
 Such were the glories which the gods ordain'd,
 To grace Alcinous and his happy land. HOMER.

369 - - - *till this meridian heat*

Meridian, from the Latin word meridies, i. e.
 mid-day.

378 - - - *that like Pomona's arbour smil'd*

Pomona, a nymph at Rome, who was supposed
 to preside over gardens, and to be the goddess
 over all sorts of fruit trees. She had a temple at
 Rome, and a regular priestess called *Flamen*
Pomonolis, who offered sacrifices to her divinity,
 for the preservation of fruit. She was generally
 represented as sitting on a basket full of flowers
 and fruit ; and holding a bough in one hand, and
 apples in the other.

381 *Than wood-nymph.*

Certain female deities among the ancients ;
 some presided over woods, and were called Dry-
 ades and Hamadryades ; others presided over
 mountains, and were called Oreades : some pre-
 sided over hills and dales, and were called
 Napeæne.

381 - - - *or the fairest goddess feign'd*
Of three that in Mount Ida

Ida, a mountain in the Island of Crete. At
 the marriage of Peleus and Thetis, the goddess of
 discord, who had not been invited to partake of
 the entertainment, shewed her displeasure, by
 throwing, into the assembly of the gods, a golden

apple, on which was written : To the fairest. All the goddesses claimed it as their own : the contention was at first general ; but at last only three, Juno, Venus and Minerva, wished to dispute their respective rights to beauty. The gods, willing not to become arbiters in an affair of so tender and delicate a nature, appointed Paris to adjudge the prize of beauty to the fairest : the goddesses appeared before their judge, without covering or ornament, and each tried to gain the attention of Paris. Juno promised him a kingdom ; Minerva, military glory ; and Venus, the fairest woman in the world for his wife. After he had heard their several claims and promises, Paris adjudged the prize to Venus, and gave her the golden apple, as the goddess of beauty.

385 - - - on whom the angel hail
Bestowed,

And the angel came in unto her and said, Hail, thou that art highly favoured. Luke, i. 28. With exemplary meekness and lowliness of spirit she confesses, how unmerited are the extraordinary blessing conferred upon her ; filled with faith, love, hope, joy and gratitude, she adores and magnifies the power, goodness and mercy of the Almighty, saying ; “ My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.” Luke, i. 46, 47.

398 *These bounties, which our Nourisher, from whom
All perfect good,*

Good when he gives, supremely good,
Nor less when he denies ;
E'en crosses, from his sovereign hand,
Are blessings in disguise.

Every good gift, and every perfect gift, is from above ; and cometh down from the Father of Lights. James, i. 17.

440 *Of sooty coal th' empyric alchymist*

A quack ; one that teaches the transmutation of metal, and the making the philosophers' stone, according to their cant.

501 *If ye be found obedient,*

For the time is come that judgment must begin at the house of God ; and if it first begin at us, what shall the end be of them that obey not the gospel of God ? 1 Peter, iv. 17. Therefore, imagine that none of thy actions are absolutely indifferent. Keep a watch upon them all ; do, as far as possible, whatever thou dost, with a clear consciousness of thyself, with reflection, with deliberation. Let thy duty, the true end of thy creation ; thy dignity, thy relative situations to God and man, be ever present to thy mind : so wilt thou, without becoming anxious and formal, no less quickly than surely, chuse, think, speak, do what is right and fit, and, in every case, the best. Let, therefore, the superior life hereafter, and the influence of thy present actions upon it, be continually before thy eyes. Consider, judge, chuse, reject, enjoy, bear, forbear, do, omit all with reference to the state of retribution that awaits thee. Say to thyself : That pleasure, that satisfaction, which I now purchase with the violation of my duty, will then be loss, irretrievable loss ; the source of pain and sorrow to me. That advantage, that pleasure, that satisfaction, on the other hand, which I sacrifice to duty and to

virtue, will then prove gain, everlasting profit, the source of never-ending joy and satisfaction to me. All the good, that I can at present do, and do not, will then diminish the sum of my felicity. The better or worse the sowing here is, the more joyful or lamentable will the harvest be hereafter. Therefore, will I do good, and, in well-doing, not be weary ; for in due time, I shall reap without ceasing. Zollikoffer.

579 *Upon her centre pois'd ;*

The earth is a round body ; however it may seem, in some parts, to be sunk into vales, and raised into hills ; in other parts to be spread into a spacious plane, extending to the confines of the heavens, or terminated by the waters of the ocean. We may fancy, that it has deep foundations, and rests upon some prodigiously solid basis : ~~but it is pendant in the wide transpicuous~~ ether, without any visible cause to uphold it from above, or support it from above, or support it from beneath. It may seem to be sedentary in its attitude, and motionless in its situation ; but it is continually sailing through the depths of the sky ; and, in the space of twelve months, finishes her mighty voyage : which periodical rotation produces the seasons, and completes the year. As it proceeds in the annual circuit, it spins upon its own centre, and turns its sides alternately to the fountain of light ; by which means, the day dawns in one hemisphere, while the night succeeds in the other.

587 *Under their Hierarchs.*

Sacred government or order.

596 *Orb within orb,*

Are several orbs, one within another, which
have the same centre.

598 *Amidst us from a flaming mount.*

Jehovah talked with you, face to face, in the
mount, out of the midst of the fire : and he said,
Behold the Lord our God hath shewed us his
glory and his greatness, and we have heard his
voice out of the midst of the fire ; we have seen,
this day, that God doth talk with man, and that
he liveth. Deut. v. 4, 24.

607 *And by myself have sworn to him shall bow.*

Let us then second the merciful intentions of
our great instructor, and carefully apply it to our-
selves. The Almighty, who will have all men to
be saved, hath graciously made every one par-
taker in the general means of salvation. We are
all formed with an immortal soul, capable of under-
standing, and adoring the divine attributes : we
are all included in the sufficient ransom which the
blessed Jesus paid for our regeneration ; and most
of us, through the goodness of God, are come to
the knowledge of the truth.

614 *Into utter darkness deep ingulf'd,*

And cast ye the unprofitable servant into outer
darkness, there shall be weeping and wailing and
gnashing of teeth. Matthew, xxv. 30. We must
all appear before the judgment-seat of Christ,
that every one may receive the things done in
his body, according to that he hath done, whether
it be good or bad. Knowing, therefore, the ter-
rors of the Lord, we persuade men. 2 Cor. v.
10. 11.

621 *Of planets and of fixed in all their wheels.*

Planets are those stars that move or change their place, comprehending what is usually called the Solar System.

The fixed stars are so called, because they keep the same situation, with respect to each other, and distinguished, according to their relative appearances, denominated magnitudes.

Consult with reason, reason will reply,
Each lucid point, that glows in yonder sky,
Informs a system, in the boundless space,
And fills with glory its appointed place :
With beams unborrow'd brightens other skies ;
And worlds, to thee unknown, with heat and
life supplies.

THE UNIVERSE.

Eccentric,

Or, that moves in a different centre.

637 - - - and in communion sweet

Quaff immortality and joy.

They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life ; in thy light shall we see light. Psalms, xxxvi. 8, 9.

652 *By living streams among the trees of life.*

On either side of the river was the tree of life. Rev. xxii. 2. An emblem of that perpetual life and overflowing joy, which shall be the portion of all the blissful inhabitants of the new Jerusalem.

654 *Celestial tabernacles,*

Tabernacle, a wooden chapel, erected for the

public worship of God, and by his special direction, among the Jews. Exodus, xxv. In it the ark of the covenant was preserved, as lasting records of God's wonderful acts among his people.

664 *Messiah king annointed,*

Messiah, the annointed, (Psalms, ii. 2.) and notified with many other different names in the sacred oracles. The Messiah, is that grand prophet, whom the eternal father promised, to redeem fallen mankind from sin, Satan, death, from the beginning of the world ; (Gen. iii. 15) and by the voice of all succeeding prophets. The Jews expect him daily ; but Christians believe, that Jesus, the son of the blessed Virgin Mary, born in Bethlem, about A. M. 400, in the reign of Augustus, is the true Messiah or Christ, because in him all the ancient prophecies, types and character of the Messiah are really and fully accomplished.

Why did the Gentiles rage,
And Jews, with one accord,
Bend all their counsels, to destroy
The Anointed of the Lord ?

The Lord derides their rage,
And will support his throne ;
He that hath rais'd him from the dead,
Hath own'd him for his Son.

Be wise, ye rulers, now,
And worship at his throne ,
With trembling joy, ye people bow,
To God's exalted Son.

If once his wrath arise,
 Ye perish on the place :
 Then blessed is the soul that flies
 For refuge to his grace. Ps. ii.

710 *Drew after him the third part of Heaven's host.*

His tail drew down a third part of the stars of
 heaven and cast them to the earth ; Rev. xii. 4.
 which signifies that many whose business it was
 to enlighten and preserve others, should them-
 selves be corrupted by the attempts of this great
 and subtle deceiver, whose artifice and rage were
 so aptly represented by the seducing nature of
 this vast and voracious dragon.

Oh send thy spirit down to write
 Thy law upon my heart !
 Nor let my tongue indulge deceit,
 Nor act the liars part.

From vanity turn off my eyes :
 Let no corrupt design,
 Nor covetous desire arise
 Within this soul of mine.

Order my footsteps by thy word,
 And make my heart sincere ;
 Let sin have no dominion, Lord,
 But keep my conscience clear. Hymn 63.

714 - - - saw without their light

Rebellion rising,

While the prince of darkness and his legions are
 employed in counteracting the divine counsels, in
 producing new scenes of corruption and turbu-
 lence, in aiding the wicked, and in persecuting

the virtuous ; the omnipotent Creator of the universe turns the evil ultimately to other purposes, causes the crafty to be caught in their own snares, and " make all things work together for good to them that love God." Romans viii. 28.

735 - - - *Mighty Father, that thy foes*

Justly hast in derision,

He that sitteth in the heavens shall laugh ;
Jehovah shall have them in derision. Psalms,
ii. 4.

753 - - - *from one entire globose*

Round as a bowl or globe.

Stretch'd into longitude ;

The length of any thing that is measurable, as
time, place, motion, &c.

755 - - - *into the limits of the north*

They came, and Satan to his royal seat

I will ascend into heaven, I will exalt my
throne above the stars of God ; I will sit also upon
the mount of the congregation, in the sides of the
north ; I will ascend above the heights of the
clouds ; I will be like the Most High. Isa. xiv.
13.

805 *Abdiel*

An holy seraph, who zealously opposed Lucifer in the revolt.

822 *Shalt thou give law to God, shalt thou dispute*

Let us remember that he is our Almighty Creator, and not imagine we can ever have any room or right to expostulate with him, or in any circumstance to complain of him ; let us own his right to confer on whom he pleaseth those favours

which none of us can pretend to have deserved ; and adore his goodness in choosing to exercise mercy and compassion on any of the children of men. Who art thou that replied against God ? Shall the thing formed say to him that formed it, Why hast thou made me thus ? Rom. ix. 20.

836 *As by his Word the mighty Father made*

His nature has a transcendent excellency, infinitely superior to anything that is made ; for by him were all things created, things in heaven and things on earth. From him were derived the visible splendour of the celestial luminaries, the sun, the moon, and the stars, even all the beings who dwell and reign above, by whatever names and honours distinguished ; and he is before all, both in the duration and dignity of his nature, and in him all things which constitute this universal system do continually subsist in that harmonious order of being which renders it one beautiful whole ; whereas, unsupported by him, it would immediately run into confusion, or fall back into its original nothing.

846 *And tempt not these, but hasten to appease
Th' incensed Father,*

Be wise now, therefore, O ye kings ; be instructed, ye judges of the earth. Serve Jehovah with fear ; Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Ps. ii. 10, 11, 12.

872 *He said, and as the sound of waters deep*

And I heard a sound which was the voice of a great multitude, and loud as the voice of many

waters, when the waves of the sea are in a violent agitation, and like the voice of mighty thundrings, saying, Hallelujah, for the Lord God Almighty, the omnipotent Jehovah, who is the Author and support of universal nature reigneth, and is about to exalt his kingdom among men to more visible splendour than it has ever yet known.
Rev. xix. 6.

886 *That golden sceptre,*

I shall see him but not now ; I shall behold him, but not nigh : there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Numb. xxiv. 17. Thy throne, O God, is for ever and ever ; The sceptre of thy kingdom is a right sceptre. Ps. xlv. 6.

887 *Is now an iron rod*

Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings ; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Blessed are all they that put their trust in him. Ps. ii. 9, 10, 11.

890 *These wicked tents devoted*

Depart, I pray you, from the tents of these wicked men, lest ye be consumed in their sins. Numb. xvi. 26. Enoch is said, by an evangelical writer, to have preached Christ unto the Antideluvian sinners ; a position strange and unnatural, if the knowledge of the Messiah was not communicated to man at that early period. " And Enoch also, the seventh from Adam, prophesied

of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude. xiv. 15. This prophecy is a clear, and it is also an awful description of the day of judgment, when the Messiah shall sit upon his throne of justice to determine the final condition of mankind according to their works.

END OF THE FIFTH BOOK.

BOOK VI.

3 - - - 'till morn,
 Wak'd by the circling hours,
 She comes, the peerless bride of royal day,
 In all the splendour of an orient queen !
 The bliss-bestowing hours,
 Refreshed, around her move.

 All hail to thee ! maid of the blushing cheek,
 The eye of blue, with fringed lid of gold,
 And of the snowy feet,
 Dispersing nightly dews ! C. F. WEBB.

27 - - - *from whence a voice*
 Behold, a voice out of the cloud, which said,
 This is my beloved Son, in whom I am well
 pleased.

29 *Servant of God well done,*
 Fight the good fight of faith, lay hold on
 eternal life, whereunto thou art also called, and
 hast professed a good profession before many wit-
 nesses. 1 Tim. vi. 12. Maintain, in the most
 strenuous manner, and with all the force thy soul
 can exert, the good, noble, and glorious combat
 of faith ; lay hold on the prize of eternal life ; and
 let none, how violently soever they may assault

thee, wrest it out of thine hands ; even that life,
to the hope of which thou hast been called.

- 34 *And for the testimony of truth hast borne
Universal reproach,*

Christ came to bear witness to the truth ; and a careful attendance to his testimony will be the best proof we can give that we love the truth, and the best method we can take to make ourselves acquainted with it. And of so great importance is the truth, that it surely deserves the attentive inquiry and the zealous patronage of the greatest and the busiest of mankind. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. John xviii. 37.

- 36 *To stand approved in sight of God*

Study to show thyself approved unto God. 2 Tim. ii. 15. Diligently endeavour, whenever thou comest to present thyself before God in any of the duties of thine office, that whatever men may judge of thee and thy services, thou mayest be approved of him as a workman who hath no cause to be ashamed, rightly dividing the word of truth, distributing with prudence, as well as fidelity, to each his proper share.

- 54 *Of Tartarus,*

The infernal regions; the place of punishment.

- 55 *So spake the sov'reign voice, and clouds began*

On the third day in the morning there were thunders and lightnings, and a thick cloud upon the mount. And mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire. Exod. xix. 16. 18.

57 - - - nor with less dread the loud
Ethereal trumpet

The voice of the trumpet sounded long, and
 waxed louder and louder. Exod. xix. 19.

88 - - - and on his throne
To set the envier of his state,

The tenth commandment may here be applicable ; Thou shalt not covet anything that is thy neighbours. First, as forbidding a crime of an extensive nature, the crime of coveting ; the crime here forbidden is coveting the property of another person, of which there are three degrees ; first, a simple desire, secondly, a violent passion, and thirdly, an evil disposition breaking out into evil designs and attempts. When a man considers an object that is useful, pleasant, and alluring, of which he is deprived, and which another possesses, may say to himself, it would be better for me if I had such things, my neighbour who has them is in a happier condition than I am. This simple and almost involuntary wish, carried no farther, may deserve to fall under the name of weakness rather than crime, which reason and religion teach us, we ought to restrain and check in its rise. But, secondly, such wishes, like bad seed sowed in the mind, are apt to take root, and bring forth evil fruits. When they have been long indulged, and frequently repeated, they produce a fretful uneasiness, and are transformed into a restless passion and a continual discontent ; the blessings which he enjoys, he slights and overlooks with base ingratitude ; the persons who possess what he wants are the objects of his envy, and in some

degree of his aversion. From this distempered state of mind an easy step is made to unwarrantable actions, to the laying base projects and evil schemes, with a view to defraud others, and to obtain the things which are coveted, as far as it can be done with impunity, and without falling under the correction of human laws. JORTIN.

167 *Minist'ring Spirits,*

Is it not a known and delightful truth? are they not indeed all ministering spirits, who officiate before the throne of God, and are sent out to attend on those who shall inherit salvation? and always willing to undertake the offices he shall assign them for the safety and good of his people? And, therefore, far from thinking of them in any view of comparison with him, let us humbly adore him, for the benefits which, by his authority and favour, we daily receive from these benevolent creatures. And as our obligations to him are infinitely superior to theirs, let us emulate their fidelity, vigour, and zeal, in the steadiness and cheerfulness of our obedience; till we join them in services like their own, in that world where they dwell, and to which, if we prove ourselves his faithful servants, he will ere long give them a charge safely and joyfully to convey us.

204 - - - *and the faithful armies rung
Hosanna to the Highest;*

An Hebrew word, signifying, Save we beseech thee.

357 *Of Moloch furious king;*

A king; an idol of the Ammonites.

365 *Vanquish'd Adramelech*

And the Avites made Nibhaz and Tartak, and the Sepharvites burn their children in fire to Adramelech and Anammaleck, the gods of Sepharvaim.

365 *Asmadia*

A rebel angel.

369 *Nor stood unmindful of Abdiel.*

An holy seraph who zealously opposed Lucifer in the revolt.

371 *Ariel and Arioc*

Ariel, a devouring and ferocious captain of the fallen angels, a name given to Jerusalem, from the great brazen altar erected there by Solomon, which devoured the sacrifice like a lion, Solomon offered a thousand burnt sacrifices upon it at one time. Arioc another leader of the rebellious spirits.

372 *Of Ramiel*

A proud aspiring chief among the rebels.

380 *Nameless in dark oblivion let them dwell.*

Thou hast destroyed them, and made all their memory to perish. Isa. xxvi. 14.

417 *Nisrock, of principalities the prime ;*

Another of the fallen angels. As the king of Assyria was worshipping in the house of Nisroch, his god, his sons smote him with the sword. 2 Kings, xix. 37.

535 *Zophiel, of Cherubim the swiftest wing,*

One of the chiefs under Michael, who sounds the alarm to battle.

564 *Heaven witness thou anon, while we discharge
Freely our part ;*

Proud and haughty scorner is his name, who dealeth in proud wrath. Prov. xxi. 24.

627 *They show us when our foes walk not upright.*

He is a buckler to them that walk uprightly.

Prov. ii. 7.

638 - - - *the power*

Which God hath in his mighty angels plac'd.

The righteous seem to lie by, in the bosom of earth, as a weary pilot in some well-sheltered creek, till all the storms which infest this lower world are blown over: here they enjoy safe anchorage, are in no danger of foundering amidst the waves of prevailing iniquity, or of being shipwrecked on the rocks of any powerful temptation. But, ere long, we shall behold them hoisting the flag of hope; riding before a sweet gale of atoning merit and redeeming love, till they make, with all the sails of an assured faith, the blessed ports of everlasting life. HERVEY.

681 *Son, in whose face invisible is beheld*

Who is the image of the invisible God. Col.
i. 15.

708 - - - *to be heir and to be king*

By sacred unction, thy deserved right.

Come then, all ye faculties of my mind, come all ye powers of my body, give up yourself, without delay, without reserve, to his governance; stand, like dutiful servants, at his footstool, in an everlasting readiness, to do whatever he appoints; to further, with united efforts, the purposes of his glory in this earthly scene; or else to separate, without reluctance, at his summons: the one, to sleep in the silent dust; the other, to advance his glory. Thus may I join with all the works of the Lord, in all places of his dominion, to recog-

nise his universal supremacy ; and proclaim him
Sovereign of Souls, as well as Ruler of Worlds.

HERVEY.

714 - - *and sword upon thy puissant thigh ;*

Gird thy sword upon thy thigh, O most
mighty, with thy glory and thy majesty. And,
in thy majesty, ride prosperously, because of truth,
and meekness, and righteousness ; and thy right
hand shall teach thee terrible things. Thine
arrows are sharp in the hearts of the king's
enemies : they fall under thee. Psalms, xiv.
3, 4, 5.

725 *To glorify thy Son, I always thee.*

Father, glorify thy name. John, vii. 28. And
far be it from me to draw back from such en-
gagements and undertakings. I will, therefore,
much rather say : Father, glorify thine own
name, and dispose of me, and all my concerns,
in such a way as may most effectually answer that
great end.

728 *That thou in me well pleas'd, declar'st thy will
Fulfill'd,*

And, as a farther testimony of the divine
regard to Christ, and of the glorious dignity of
his person, this was attended with a memorable
event ; for behold, a loud and awful voice came
out of heaven, when it was thus opened, which
said : Thou art my beloved Son, in thee am I well
pleased : that is, I perfectly acquiesce in thee, as
the Great Mediator ; through whom I will shew
myself favourable unto sinful creatures. Matt.
iii. 17.

733 *Thou shalt be all in all and I in thee ;*

That they all may be one, as thou, Father, art in me and I in thee ; that they also may be one in us ; that the world may believe that thou hast sent me. I in them, and thou in me ; that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John, xvii. 21, 22 Thus, therefore, may these wise and gracious purposes of his love be fulfilled in us ! May we be one with each other and with him ! May that piety and charity appear in the whole series of our temper and behaviour, which may evidently shew the force of our religion, and reflect a conspicuous honour on the founder of it ! And may all concur to train us up for that complete felicity above, in which all the purposes of his love centre ! It is the declared will of Christ, and let us never forget it, that his people should be with him where he is, that they may behold his glory which the Father has given him. And there is apparent congruity, as well as mercy, in this appointment ; that where he is, there also should his servants be.

734 *But whom thou hat'st, I hate and can put on*

For they speak against thee wickedly, and thine enemies take thy name in vain.

Do not I hate them, O Lord ; that hate thee ? and am I not grieved with those that rise up against thee ?

I hate them with perfect hatred ; I count them my enemies.

Search me, O God, and know my heart ; try me and lead me, and know my thoughts ; and see

if there be any wicked way in me, and lead me in the way everlasting. Psalms, cxxxix. 20, 21, 22, 23, 24.

742 *Hymns of high praise and I among them chief,*

Let the high praises of God be in their mouth,
and a two-edged sword in their hand ;

To execute vengeance upon the heathen, and
punishments upon the people ;

To bind their kings with chains and their nobles
with fetters of iron.

To execute the judgment written : this honour
have all his saints. Praise ye the Lord. Psalms,
cxlix. 6, 7, 8, 9.

742 - - *forth rush'd with whirlwind sound,*
The chariot of paternal deity,

For, behold, the Lord will come, with fire and
with his chariots, like a whirlwind, to render his
anger with fury, and his rebuke with flames of
fire. Isaiah, lxvi. 15.

751 *Wheel within wheel undrawn,*
Itself instinct with spirit,

Out of the midst thereof came the likeness of
four living creatures ; and they ran and returned
as the appearance of a flash of lightning : a wheel
in the middle of a wheel : the rings were so high,
they were dreadful : when the living creatures
went, the wheels went by them ; for the spirit of
the living creature was in the wheels. Ezekial,
i. 5, 14, 15, 16, 18, 19.

757 *Over their heads a crystal firmament.*
Whereon a sapphire throne,

And above the firmament that was over their
heads was the likeness of a throne ; and upon the

likeness of the throne was the appearance of a man above upon it. Ezekial, 1, 26.

758 - - - *inlaid with pure
Amber,*

And I saw, as the colour of amber, as the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard the voice of one that spake. Ezekial, i. 28.

760 *He, in celestial panoply well arm'd
Of radiant Urim,*

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. i. 11. Our only strength is in the Lord, and in the power of his might, by whom alone we can be kept in safety, and may be made even more than conquerors in all things; and, therefore, pointing us to this, at the same time that he sets forth the difficulty of the combat, and sounds a charge for battle, he shews the provision made for our defence, and calls us to put on the complete armour of God.

767 *Attended with ten thousand thousand saints,*

Behold the Lord cometh with ten thousand of his saints. Jude xiv. The Lord comes with myriads of his holy ones, attended with legions of angels, in his descent for this important purpose; for he comes to execute judgment upon all, according to their respective works.

769 *And twenty thousand (I their number heard)
Chariots of God,*

The chariots of God are twenty thousand,

even thousands of angels; the Lord is among them as in Sinai, in the holy place.

776 - - - *his sign in heaven;*

And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. Matt. xxiv. 30. And then shall there evidently appear such a remarkable hand of providence, in avenging my quarrel upon this sinful people, that it shall be like the sign of the Son of man in heaven at the last day; and all tribes of the land shall then mourn, and they shall see the Son of man coming, as it were in the clouds of heaven, with power and great glory. For that celestial army, which shall appear in the air, marshelled round the city shall be a sure token to them, that the angels of God, and the great Lord of those heavenly hosts, are set as it were against them.

808 *Vengeance is his, or whose he sole appoints;*

Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine I will repay, saith the Lord. Rom. xii. 19. Beloved brethren, whatever wrongs you may receive, revenge not yourselves on those that have injured you, but rather yield and give place to the wrath of the enemy; for God hath forbidden us to indulge any of the vindictive passions, as it is written, (Deut. xxxii. 35.) Vengeance is mine; that is, it properly belongs to me, and I will recompense the deserved punishment, saith the Lord. And, indeed, it

requires the wisdom, as well as the dignity and majesty of a God, to claim and manage it aright.

815 *Kingdom, and pow'r and glory appertains,*

Thine is the kingdom, and the power, and the glory for ever, Amen. For thine is the kingdom of universal nature, and the fulness of Almighty power, and the glory of infinite perfection, and to thee be the praise of all ascribed for ever. Amen.

825 *His count'nance too severe to be beheld.*

Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come ; and who shall be able to stand ! Rev. vi. 16, 17.

827 *At once the Four spread out their starry wings,
With dreadful shade contiguous, and the orbs
Of his fierce chariot roll'd, as with the sound
Of torrent floods, or of a numerous host.*

And I saw visions of God. And when the living creatures went, the wheels went by them ; and when the living creatures were lift up from the earth, the wheels were lift up. And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty ; the voice of speech as the noise of an host : when they stood, they let down their wings. Ezekiel, i. 19, 24.

833 *The stedfast empyrean shook throughout.*

The pillars of heaven tremble, and are astonished at his reproof.

He divideth the sea with his power ; and, by his understanding, he smiteth through the proud.

Lo, these are parts of his ways ; but how little

a portion is heard of him : but the thunder of his power who can understand? Job, xxvi. 11, 12, 14.

842 *That wish'd the mountains might be again.*

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. iv. 15, 16.

859 *With terrors and with furies to the bounds
And crystal walls of heaven.*

Even as I have seen, they that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed. Job, iv. 8, 9.

865 - - - *eternal wrath*

Burnt after them to the bottomless pit.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth ; and to him was given the key of the bottomless pit. Rev. ix. 1.

882 *To him all his saints who silent stood*

I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And cried, with a loud voice, saying: Salvation to our God which sitteth on the throne, and unto the Lamb. Rev. -vii. 9, 10. Let us persevere, steadily and faithfully, as they did ; and the day will come, when our robes shall be as white, and our crowns as radiant, and our palms as verdant as theirs. Let us then bear with patience,

hunger and thirst, heat and weariness, while we travel through this vale of tears; rejoicing in hope of the everlasting refreshment and pleasure to which the Lamb will lead us: even these fountains of living water, of which he will give us to drink, when God has wiped away all the tears from our eyes, and placed us before his throne; where we shall serve him, day and night, in his temple, and see his face, and dwell with him, and have him for ever dwell with us and in us. Amen.

887 *Son, Heir, and Lord, to him dominion given*

I will sing Jehovah: for he hath triumphed gloriously. In the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

891 - - - *who into glory him received.*

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Hebrews, i. 3.) And having, by myself, performed that great transaction, which is the cleansing away of our sins: he is now set down on the right hand of the Majesty on high, of that glorious and excellent Being, who reigns supreme in the heaven of heavens.

BOOK VII.

- 1 *Descend from heav'n Urania,*
 One of the nine muses: the daughters of
 Jupiter and Mnemosyne. Urania presided over
 astronomy.
- 2 - - - *whose voice divine*
 Following, above th' Olympian hill I soar,
 Doth not Wisdom cry ; and Understanding put
 forth her voice ? When there were no depths, I
 was brought forth ; when there were no founda-
 tions abounding with water. Then I was by him,
 as one brought up with him ; and I was daily his
 delight, rejoicing always before him : rejoicing in
 the habitable parts of his earth ; and my delights
 were with the sons of men. Prov. viii. 1, 24, 30.
- 4 *Above the flight of Pegasean wing.*
 Pegasus, a winged horse, who fixed his resi-
 dence on Mount Helycon : the poets say, that, on
 striking the earth with his foot, he raised a
 fountain called Hyppocrene ; he was given to
 Bellerophon to conquer the Chimera : no sooner
 was this monster destroyed, than Pegasus threw
 his rider ; because he attempted to fly to heaven.
 Pegasus was placed among the constellations
- 6 *Nor of the muses nine,*
 Unutterably bless'd
 He whom the muses love ! a melting voice

Flows ever from his lip ; and is there one
 Whose aching heart some sudden anguish wrings ?
 But lo ! the bard, the muses' minister,
 Awakes the strain ; he sings the mighty deeds
 Of men of yore ; the praise of blessed gods
 In heaven ; and, strait, though stricken to the
 soul,
 He shall forget, nor aught of all his griefs
 Remember : so the blessing of the muse
 Hath instantaneous turn'd his woes away !

HESIOD,

7 *Of old Olympus dwell'st.*

A mountain of Macedonia and Thessaly. The
 ancients supposed that it touched the heavens with
 its top ; and, from that circumstance, they have
 placed the residence of the gods there, and have
 made it the court of Jupiter.

13 *Into the heaven of heavens I have presum'd,*

There, on the mount,
 They dwell in mansions beautified, and shine
 In the smooth pomp of dance : and then beside
 The sister graces hold abode ; and Love
 Himself is nigh, participant in the feast.
 So, through their parted lips, a lovely voice
 The muses breathe : they sing, the laws that bind
 The universal heaven ; the manners pure
 Of deathless gods ; and lovely is their voice.
 Anon, they toward the Olympian summits bend
 Their steps, exulting in the charm of voice,
 And songs of immortality. Remote,
 The dusky earth remurmurs musical
 The melody of their hummings ; and, beneath
 Their many rustling feet ; a pleasant sound

Arise, as, tumultuous, they pass on,
To greet their awful sire.

HÆTOD.

18 *Bellerophon*

The son of Glaucus, king of Emphyre, being at the court of Proetus, king of Argos, gave him some cause for displeasure; but Proetus, unwilling to violate the laws of hospitality by punishing Bellerophon, sent him to Jobates, king of Lycia with a letter, in which he requested the king to punish, with death, the man who had so dishonourably treated his family. Jobates, to satisfy his son in law, sent Bellerophon to conquer the Chimera; in which dangerous expedition he hoped that he should perish. But Minerva supported him; and, with the aid of the winged horse, Pegasus, he conquered the monster and returned victorious. Jobates sent him in many perils; but the gods protected him. Jobates no longer sought to destroy him; but gave him his daughter in marriage, and made him successor to the throne of Lycia.

19 *Dismounted, on the Aleian field I fall*

A field in Cilicia; where, it is reported, Perseus wandered after his fall from heaven, and died of hunger.

33 *Of Bacchus and his revelers,*

The festivals of Bacchus, generally called orgies. *Bachanalia*, or *Dyonysia*, were introduced into Greece, from Egypt, by Danaus and his daughters.

34 *Of that wild rout that tore the Thracian bard*

Orpheus lost his wife Eurydice; and the Thra-

cian women, whom he had offended by his coldness, while they were celebrating the orgies of Bacchus, tore him in pieces and threw his head into the Hebrus.

35 *In Rodope,*

A mountain in Thrace.

79 *Immutably his sov'reign will,*

Thou art worthy, O Lord, to receive glory and honour and power ; for thou hast created all things, and for thy pleasure they were created, (Rev. iv. 11.) And infinitely worthy he is to receive it : he who is the Almighty Creator ; he who is the ever-present and ever-gracious supporter of all ! Thou art worthy, O Lord ; thou alone art worthy . and, though thou withholdest from us the face of thy throne, while we dwell in these tabernacles of clay ; yet, as we are thy creatures, thy rational creatures, we partake of thy protection and bounty ; and, feeble as our faculties are, and dark as the world is in which they dwell, we are able to discover thee as our Almighty Creator, our constant preserver, our never-failing benefactor.

121 - - - *nor let thine own inventions hope
Things not reveal'd,*

Lo, this only have I found, that God made man upright ; but they have sought out many inventions. Eccles. viii. 29.

121 - - - *which th' invisible king
Only omniscient hath suppressed in night,*

Of that day and that hour knoweth no man ; no, not the angels which are in heaven ; neither the Son, but the Father only. Matt. xxiv. 39.

133 - - *than that star the stars among*

Lucifer, the name of the planet Venus, or morning star. It is called Lucifer when appearing in the morning before the sun: but when it follows it, and appears some time after its setting, it is called Hesperus.

Friend to mankind, she glitters from afar,
Now the bright evening, now the morning star.

BAKER.

143 - - - *and into fraud*

*Drew many, whom their place knows here no
more;*

There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God and eschewed evil. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him on earth. Then Satan answered the Lord; and said, Doth Job fear God for nought? But put forth thine hand *now*, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. With this authority the evil spirit went forth from the Divine presence, and put all his engines in motion against Job, managing them with dexterity, in order to destroy his integrity and confidence in God. What a climax of miseries, and how dreadfully are they poured one on another, *with fury, like the crash*

of contending elements upon his senses. The good man bore the relation of his losses in patient silence, till the destruction of his family closed the direful catalogue ; and then he arose, rent his mantle, shaved his head, fell down upon the ground and worshipped. It is easy to express gratitude for the bounties of heaven, when they are showering upon us ; but it is the height of faith and piety to be thankful for blessings which we have lost, and to praise God in the fire of affliction.

165 *My overshadowing spirit and might with thee
I send along ; ride forth, and bid the deep*

And the spirit of God moved upon the face of the waters. Gen. i. 2.

180 *Great triumph and rejoicing was in Heaven,
All the sons of God shouted for joy. Job.
xxxviii. 7.*

210 *Myriads between two brazen mountains lodg'd
Against a solemn day,*

And I turned, and lift up mine eyes, and looked, and behold, there came four chariots out from between two mountains, and the mountains were mountains of brass. Zech. vi. 1.

207 - - - - - *to let forth*

The King of Glory in his powerful Word

Erect your heads eternal gates

Unfold to entertain

The King of Glory ; see he comes

With his celestial train.

Who is the King of glory ? who ?

The Lord for strength renown'd ;

In battle mighty, o'er his foes

Eternal victor crown'd. Ps. xxiv.

216 *Silence, ye troubled waves, and thou deep, peace,*
 And his disciples came unto him, and awake
 him, saying, Lord, save us ; we perish. And he
 saith unto them, Why are ye fearful, O ye of
 little faith ? Then he arose, and rebuked the
 winds and the sea ; and there was a great calm.
 Matt. viii. 25, 26.

225 *He took the golden compasses, prepared*
 When he prepared the heavens, I was there ;
 when he set a compass upon the face of the
 depth. Prov. viii. 27.

231 *This be thy just circumference, O World,*
 When he gave to the sea his decree, that the
 waters should not pass his commandment ; when
 he appointed the foundations of the earth. Prov.
 viii. 29.

233 - - - *Darkness profound*
Cover'd th' abyss :
 The earth was without form and void. Gen. i.
 2.

235 *His brooding wings the spirit of God outspread,*
 The spirit of God moved upon the face of the
 waters. Gen. i. 2.

250 *And light from darkness by the hemisphere*
Divided ;
 And God saw the light, that it was good ; and
 God divided the light from darkness. And God
 called the light day, and the darkness he called
 night ; and the evening and the morning were the
 first day. Gen. i. 4.

261 *Again, God said, Let there be firmament*
 And God said, Let there be a firmament in
 the midst of the waters, and let it divide the

waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. And God called the firmament heaven. Gen. i. 6, 7, 8.

283 *Be gathered now ye waters under Heaven
Into one place, and let the dry appear.*

Who laid the foundations of the earth, that it should not be removed for ever Thou coveredst it with the deep as with a garment ; the waters stood above the mountains. At thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains, they go down by the vallies unto the place which thou hast founded for them. Ps. civ. 5. 8.

366 *And hence the morning planet gilds her horns ;*

When Venus rises before the sun, she appears to the west of it, and is called a morning star ; when she sets after it, she is called an evening star, and appears to the east of the sun ; in the latter position she continues much longer than in the former, because of the earth's motion in the ecliptic.

With purest ray

Sweet Venus shines ; and from her genial rise,
When day-light sickens, till it springs afresh,
Unrival'd reigns the fairest lamp of night.

THOMSON.

374 - - *and the Pleiades before him danc'd*

Canst thou bind the sweet influences of the Pleiades ? Job. xxxviii. 31. The Pleiades are usually described as an assemblage of seven stars in the neck of the constellation Taurus.

They are thus called from a Greek word signifying to sail ; this season was peculiarly dangerous to mariners, on account of the storms that swelled the foaming surge. Others assert that this constellation shows the time most favourable to navigators, which is the spring. It is said there are now only six other stars visible in the Pleiades. Hooke, in his *Micographia*, says, that with a telescope of twelve feet, he discovered seventy-eight stars among the Pleiades. Dr. Herschell (our late amiable astronomer, whose mind soared above the follies of this world) assured us, that the number of the stars were exceedingly beyond even what the discoveries of former astronomers had pronounced.

423 - - - *there the eagle*

The eagle is styled the bird of Jove, and has always been considered as the symbol of majesty and dominion.

High from the summit of a craggy clift,
Hung o'er the deep, such as amazing frowns
On utmost Kilda's shore, whose lonely race
Resign the setting sun to Indian worlds,
The royal eagle draws his vig'rous young,
Strong pounc'd, and ardent with paternal fire ;
Now fit to raise a kingdom of their own,
He drives them from his fort, the tow'ring seat
For ages of his empire, which in peace
Unstain'd he holds ; while many a league to
sea

He wings his course, and preys on distant isles.

THOMSON.

423 - - - *and the stork*

On cliffs and cedar tops their eyries build ;

The migration of birds is one of the most curious phenomena in nature, and illustrates in a manner peculiarly striking the power of instinct. It is remarked by Jeremiah, viii. 7. Yea, the stork in the heaven knoweth her appointed times : and the turtle, and the crane, and the swallow, observe the time of their coming.

Who bid the stork, Columbus-like explore
Heavens not his own, and worlds unknown
before ?

Who calls the council, states the certain day,
Who forms the phalanx, and who points the way ?
Reason raise over instinct as you can,
In *this* 'tis God directs, in *that* 'tis man.

POPE.

The stork is the emblem of piety and gratitude. The Thessalonians worshipped the stork ; and to kill one of those birds was death.

430 - - - *so steers the prudent crane*

Her annual voyage,

The tribes of birds which migrate, either in search of food, or of warmer climes, are various : and before their flight, they collect together in crowds a considerable time previous to their departure. The crane, of all the species performs the boldest and most distant journies. See Book I. line 576.

438 - - - *the swan with arched neck*

The swan is a stately and beautiful bird in the water.

The stately sailing swan
 Gives out his snowy plumage to the gale,
 And arching proud his neck, with soary feet
 Bears forward fierce, and guards his osier isle,
 Protective of his young. THOMSON.

445 *Adorns him, colour'd with the florid hue
 Of rainbows and starry eyes*

This beautiful bird, the peacock, is of eastern origin, a native of India, they are particularly fine in the vicinity of the river Ganges. A fowl so eminent for the beauty of his feathers could not remain long a stranger in the more distant parts in which they were produced ; for so early as the days of Solomon, we find them among the articles imported in his Tarshish navies.

How rich the peacock ! what bright glories run
 From plume to plume, and vary in the sun !
 He proudly spreads them to the golden ray,
 Gives all his colours, and adorns the day ;
 With conscious state the spacious round displays,
 And slowly moves amid the waving blaze.

YOUNG.

450 - - - *When God said*

Let the earth bring forth soul living in her kind.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast after his kind. Gen. i. 24.

485 *The parsimonious emmet, provident*

Of future, in small room large heart inclos'd

Go to the ant thou sluggard, consider her ways and be wise : which, having no guide, or ruler,

provideth her meat in summer, and gathereth her food in the harvest. Prov. vi. 6, 7, 8.

490 *The female bee, that feeds her husband drone*

The bee is a well known winged insect, remarkable for its skill in collecting honey and wax from flowers, &c. These little animals in a wild state form their nests in the hollow of some tree, or the cleft of a rock ; in which situation they were frequently seen and described by the Greek and Latin poets.

Describe we next the nature of the bees,
 Bestow'd by Jove, for secret services,
 When, by the tinkling sound of timbrels led,
 The king of heav'n in Cretan caves they fed.
 Of all the race of animals, alone
 The bees have common cities of their own,
 And common sons : beneath one law they live,
 And with one common stock their traffic drive.
 Each has a certain home, a sev'ral stall ;
 All is the states ; the state provides for all.
 Mindful of coming cold, they share the pain,
 And hoard for winters use the summers gain.
 Some o'er the public magazines preside,
 And some are sent new forage to provide.
 These drudge in fields abroad, and those at home }
 Lay deep foundations for the labor'd comb, }
 With dew, narcissus leaves, and clammy gum. }
 To pitch the waxen flooring some contrive ;
 Some nurse the future nation of the hive ;
 Sweet honey some condense ; some purge the
 grout ;
 The rest in cells apart, the liquid nectar shut :

All with united force, combine to drive
 The lazy drones from the laborious hive :
 With envy stung, they view each other's
 deeds:

With diligence the fragrant work proceeds.
 As, when the Cyclops, at th' Almighty nod,
 New thunder hasten for their angry god,
 Subdu'd in fire the stubborn metal lies ;
 One brawny smith the puffing bellows plies,
 And draws and blows reciprocating air ;
 Others to quench the hissing mass prepare ;
 With lifted arms they order ev'ry blow,
 And chime their sounding hammers in a row, }
 • With labor'd anvils Etna groans below.

Strongly they strike ; huge flakes of flames ex-
 pire ;

With tongs they turn the steel, and vex it in
 the fire.

If little things with great we may compare,
 Such are the bees, and such their busy care ;
 Studious of honey, each in his degree,
 The youthful swain, the grave experienc'd bee,
 That in the field ; this, in affairs of state
 Employ'd at home, abides within the gate,
 To fortify the combs, to build the wall,
 To prop the ruins, lest the fabric fall :
 But late at night, with weary pinions come
 The lab'ring youth, and heavy laden, home.
 Plains, meads, and orchards, all the day he
 plies ;

The gleans of yellow thyme distends his thighs :
 He spoils the saffron flow'rs, he sips the blues
 Of v'lets, wilding blooms, and willow dew.

Their toil is common, common is their sleep ;
 They shake their wings when morn begins to
 peep ;

Rush through the city gates without delay,
 Nor ends their work, but with declining day.
 Then having spent the last remains of light,
 They give their bodies due repose at night,
 When hollow murmurs of their ev'ning bells
 Dismiss the sleepy swains, and toll them to
 their cells.

When once in beds their weary limbs they
 steep,

No buzzing sounds disturb their golden sleep.
 'Tis sacred silence all. Nor dare they stray,
 When rain is promis'd, or a stormy day ;
 But near the city walls their wat'ring take,
 Nor forage far, but short excursions make.
 Thus make they kings to fill the regal seat,
 And thus their little citizens create, }
 And waxen cities build, the palaces of state. }
 And oft on rocks their tender wings they tear,
 And sink beneath the burdens which they
 bear :

Such rage of honey in their bosom beats ,
 And such a zeal they have for flow'ry sweets.
 Thus through the race of life they quickly run,
 Which in the space of seven short years is done :
 Th' immortal line in sure succession reigns ; }
 The fortune of the family remains ; }
 And grandsires grandsires the long list contains. }
 Besides not Egypt, India, Media, more
 With servile awe their idol king adore :
 While he survives, in concord and content

The commons live, by no divisions rent :
 But the great monarch's death dissolves the
 government.

All goes to ruin ; they themselves contrive
 To rob the honey, and subvert the hive.
 The king presides, his subjects' toil surveys,
 The servile rout their careful Cæsar praise :
 Him they extol ; they worship him alone ;
 They crowd his levees and support his throne :
 They raise him on their shoulders with a shout ;
 And when their sov'reigns quarrel calls them
 out,

His foes to mortal combat they defy,
 And think it honour at his feet to die.
 Induc'd by such examples, some have taught
 That bees have portions of etherial thought—
 Endued with particles of heavenly fires :
 For God the whole created mass inspires.
 Through heav'n, and earth, and ocean's depth,
 he throws

His influence round, and kindles as he goes.
 Hence flocks, and herds, and men, and beasts,
 and fowls,

With breath are quicken'd, and attract their
 souls ;

Hence take the forms his prescience did ordain,
 And into him at length resolve again.

No room is left for death : they mount the sky,
 And to their own congenial planets fly.

Now, when thou hast decreed to seize their
 stores,

And by prerogative to break their doors,

With sprinkled water first the city choke.
 And then pursue the citizens with smoke.
 Two honey harvests fall in ev'ry year :
 First when the pleasing Pleiades appear,
 And, springing upward spurn the briny seas :
 Again, when their affrighted choir surveys
 The wat'ry scorpion mend his pace behind,
 With a black train of storms, and winter wind, }
 They plunge into the deep, and safe protection }
 find.

Prone to revenge, the bees, a wrathful race,
 When once provok'd, assault the aggressor's
 face,

And through the purple veins a passage find ;
 There fix their stings, and leave their souls be-
 hind.

But, if a pinching winter thou foresee,
 And wouldst preserve thy famish'd family ;
 With fragrant thyme the city fumigate.
 And break the waxen walls to save the state.
 For lurking lizards often lodge, by stealth,
 Within the suburbs, and purloin their wealth ;
 And worms, that shun the light, a dark retreat
 Have found in combs, and undermined the
 seat ;

Or lazy drones, without their share of pain,
 In winter quarters free, devour the gain ;
 Or wasps infest the camp with loud alarms,
 And mix in battle with unequal arms ;
 Or secret moths are there in silence fed ;
 Or spiders in the vault their snary webs have
 spread.

The more oppress'd by foes, or famine pin'd,
 The more increase they care to save the sinking kind ;

With greens and flow'rs recruit their empty hives,

And seek fresh forage to sustain ~~their~~ lives.

But, since they share with man one common fate,

In health and sickness, and in turns of state,—
 Observe the symptoms. When they fall away,
 And languish with insensible decay,

They change their hue, with haggard eyes they stare ;

Lean are their looks, and shagged is their hair :

And crowds of dead, that never must return

To their lov'd hives, in decent pomp are borne :

Their friends attend the hearse ; the next relations mourn.

The sick, for air, before the portal gasp,

Their feeble legs within each other clasp,

Or idle in their empty hives remain,

Benum'd with cold, and listless of their gain.

Soft whispers then, and broken sounds, are heard,

As when the woods by gentle winds are stirr'd ;

Such stifled noise as at the close furnace hides,

Or dying murmurs of departing tides.

This when thou seest, galbanean odours use,

And honey in the sickly hive infuse.

Through redden pipes convey the golden flood,

To invite the people to their wonted food.

Mix it with thicken'd juice of sodden wines

And raisins from the grapes of Pythian vines :

To these add pounded galls, and roses dry,
 And with Cecropian thyme, strong scented
 centaury.

A flower there is, that grows in meadow-
 ground,

Amellus call'd, and easy to be found ;

For in one root, the rising stem bestows

A wood of leaves, and violet-purple boughs :

The flow'r itself is glorious to behold,

And shines on altars like refulgent gold—

Sharp to the taste—by shepherds near the
 stream

Of Mella found ; and thence they gave the
 name.

Boil this restoring root in generous wine,

And set beside the door, the sickly stock to
 dine :

But, if thy lab'ring kind be wholly lost,

And not to be retrieved with care or cost ;

The time to touch the precepts of an art,

Th' Arcadian master did of old impart ;

And how he stock'd his empty hives again,

Renewed with putrid gore of oxen slain.

An ancient legend I prepare to sing,

And upward follow Fame's immortal spring ;

For, where with sev'nfold horns mysterious

Nile

Surrounds the skirts of Egypt's fruitful isle,

And where in pomp the sun-burnt people ride,

On painted barges o'er the teeming tide,

Which, pouring down from Ethiopian lands,

Makes green the soil with slime, and black
 prolific sands.

'That length of region, and large tract of ground,
In this one art a sure relief have found.

First, in a place by nature close, they build
A narrow flooring, gutter'd, wall'd, and til'd.
In this, four windows are contriv'd, that strike,
To the four winds oppos'd, their beams oblique.
A steer of two years old they take, whose
head

Now first with burnish'd horns begin to spread:
They stop his nostrils, while he strives in vain
To breath free air, and struggles with his pain.
Knock'd down, he dies: his bowels, bruis'd
within,

Betray no wound on his unbroken skin.
Extended thus, in this obscene abode
They leave the beast; but first sweet flow'rs
are strow'd

Beneath his body, broken boughs and thyme,
And pleasing casie just renew'd in prime.
This must be done, ere spring makes equal day,
When western winds on curling waters play;
Ere painted meads produce their flow'ry crops,
Or swallows twitter on the chimney tops.
The tainted blood, in this close prison pent,
Begins to boil, and through the bones ferment.
Then (wond'rous to behold) new creatures rise,
A moving mass at first, and short of thighs:
Till shooting out with legs, and imp'd with
wings,

The grubs proceed to bees with pointed stings,
And, more and more affecting air they try
Their tender pinions, and begin to fly:

At length, like summer storms from spreading
 clouds,
 That burst at once, and pour impetuous floods—
 Or flights of arrows from the Parthian bows,
 When from afar they gall embattled foes—
 With such a tempest through the skies they
 steer ;
 And such a form the winged squadrons bear.

VIRGIL, *Georgic*. 4th

519 *Let us now make Man in our image, Man*

Then were explained to the admiring host of
 Heaven the vast intentions of the Godhead in the
 preceding acts of creation. All was before beauty
 and order, marvellous and glorious, yet, till man
 appeared, there was not among the numerous
 works of the Creator one capable of adoring his
 Almighty hand. God said, "Let us make man."
Gen. i. 26. And lo, the being arose for whom
 all these glorious and mighty preparations had
 been made.

524 *This said, he form'd thee, Adam, thee, O Man,*

Respecting the nature and quality of man,
 when first he came from the hand of his Maker,
 we are assured, that God created man in his own
 image, in the image of God created he him ;
 male and female created he them. A declaration
 which loudly proclaims man's excellence, and
 leaves no doubt, but that "God saw that this,"
 like every other of his works, "was good." And
 we are told in the succeeding verse that "God
 blessed them. *Gen.* i. Life is not therefore to be
 considered as mere existence : with this choicest

gift must be associated the various gratifications which all animals receive through the medium of their senses ; as well as the peculiar pleasures which arise to favored man from the exercise of his intellectual powers, and more particularly from the reflections, which lead him to his Maker, and the cultivation of religious dispositions, all naturally exciting his trust and gratitude.

537 *He brought thee into this delicious grove
This garden,*

On reading the rich and beautiful description of that delightful garden where God placed Adam, and there, to complete his sum of happiness, gave him a rational companion in the person of our mother Eve, we are led to wonder that anything could be wanting to creatures so highly favored by the blessings and visible care of their Maker. The task imposed on our first parents was adoration, love, and obedience.

546 *And govern well thy appetite, lest Sin
Surprise thee, and her black attendant Death.*

“ For in the day thou eatest thereof thou shalt surely die.” Gen. ii. 17.

548 *Here finish'd he, and all that he had made
View'd, and behold all was entirely good ;*

And God saw every thing that he had made, and behold it was very good. Gen.

565 *Open, ye everlasting gates, they sung,*

Lift up your heads, O ye gates, and be lift up, ye everlasting doors, and the King of Glory shall come in. Ps. xxiv. 7.

579 *Seen in the galaxy, that milky way,*

In a whitish luminous tract which seems to

encompass the heavens like a girdle, of a considerable, though of unequal breadth, varying from about four to twenty degrees. It is composed of an infinite number of small stars, which by their joint light occasion that confused whiteness which we perceive in a clear night when the moon does not shine very bright.

591 - - - *and from work*

Now resting,

And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his works which he had made. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work, which God created and made. Gen. ii. 2, 3.

599 - - - *intermixed with voice*

Choral or unison : of incense clouds

Behold, how the prayers of all the saints ascend before God with acceptance ! see the method we are to take, if we desire that ours should be acceptable to him ; and encouraged by such a view, let us offer them up, not only with humility, but with cheerful confidence, though we are conscious of their great unworthiness. Great and marvellous are thy works, Lord God Almighty. Rev. xv. 3.

610 *Of Spirits apostate and their counsels vain*

Thou hast repell'd,

There is no wisdom, nor understanding, nor counsel against Jehovah. Prov. xxi. 30.

615 - - - *his evil*

Thou usest, and from thence creat'st more good.

Overcome evil with good. Rom. xii. 21. Let us cultivate those kind and social affections which

this great proficient in them all so forcibly inculcates ; that distrust of ourselves which shall cause us to cease from our wisdom, that we may repose ourselves upon the unerring guidance of our Heavenly Father—that kindly obstinate attachment to peace, that heroic superiority which melts down with kindness the heart that but a little before was glowing with rage : And, on the whole, that resolute perseverance in goodness which must be finally victorious, and will assuredly rise with a new accession of strength and of glory from every seeming defect.

618 - - - founded in view

On the clear hyaline, the glassy sea ;

And before the throne there was a sea of glass like unto crystal. Rev. iv. 6.

628 - - - and in reward to rule

Over his works, on earth, in sea, or air,

Thou madest him to have dominion over the works of thy hands. Ps. viii. 6, 7.

Oh ! what a change hath sin and sorrow made ?

In the beginning God created heaven

And earth ; and man, amid the works of God,

Majestic stood, his noblest creature, form'd

In God's own image ; and his fair abode

Was visited by seraph-shapes of light,

And sin and death were not.

REV. W. L. BOWLES.

END OF THE SEVENTH BOOK.

BOOK VIII.

66 - - - for Heaven

Is as the book of God before thee set,

Let them be for signs, and for seasons, and for
days, and for years. Gen. i. 14.

Let us read

The living page, whose ev'ry character
Delights, and gives us wisdom. Not a tree,
A plant, a leaf, a blossom, but contains
A folio volume. We may read and read,
And read again, and still find something new,
Something to please, and something to instruct,
E'en in the noisome weed. HURDIS.

84 *Cycle and epicycle, orb in orb :*

Cycle, a circle, a continual revolution round
the sun. Epicycle, a circle above a circle, a lesser
circle, whose centre is in the circumference of
the greater, a cycle within another, an orb in
orb ; as planets having their centre different from
the centre of the earth.

101 *The Maker's high magnificence, who built
So spacious,*

The Lord reigneth ; he is clothed with majesty,
the Lord is clothed with strength, wherein he
hath girded himself ; the world is established, that
it cannot be moved. Ps. xciii. 1.

- 129 *The planet earth, so steadfast though she seem,
Insensibly three different motions move?*

The earth, like other planets, has a spherical form. Its diameter is seven thousand nine hundred and sixty miles, and its circumference twenty-five thousand. It revolves on its axis in rather less than twenty-four hours; and moves round the sun in three hundred and sixty-five days and a quarter, at the distance of ninety-five millions of miles. It moves in its orbit at the rate of sixty-eight thousand miles an hour. By its diurnal motion, the inhabitants at the equator are carried one thousand and forty-two miles every hour; while those who live under the parallel of London are carried at the rate of only six hundred and forty-four miles in the same time. The exact time which the earth takes in making one revolution round the sun, is three hundred and sixty-five days, five hours, and forty-eight minutes; which period of time is called a tropical year. The civil year contains three hundred and sixty-five days, for three years together; but every fourth year contains three hundred and sixty-six days, and is called the leap year.

- 167 *Solicit not thy thoughts with matters hid,
Leave them to God above,*

Secret thoughts belong unto Jehovah our God;
but those things which are revealed belong unto
us. Deut. xxix. 29.

- 183 - - - *nor with perplexing thoughts
To interrupt the sweet of life,*

Let not your heart be troubled; ye believe in
God, believe also in me. John xiv. 1. Let not

your heart, therefore, be troubled: though I am going to leave you in a world, where you will seem likely to become a helpless prey, to the rage and power of your enemies: believe in God, the Almighty Guardian of his faithful servants, who has made such glorious promises, to prosper and succeed the cause in which you are engaged; and believe also in me as the promised Messiah, who, whether present or absent in the body, shall always be mindful of your concerns, as well as ever able to help you.

Hail, heavenly peace of mind!

Thy dwelling place serene

No mortal e'er can find,

In all this earthly scene;

I sought, in vain, the gift divine,

Till faith in Jesus made thee mine.

REV. T. RAFFLES.

212 *Than fruits of palm-tree pleasantest to thirst
And hunger both,*

Palma, the palm-tree. Boerhaave's characters of this tree are, that its fruit, under an edible pulp, hath a hard strong nucleus, like the stone of a p'rum. But to this may be added, that the palm-tree rises up with one single and individual trunk. The species are numerous: Boerhaave mentions nine, Dale adds six, and Ray increases the number to twenty more. Some of the most noted are, the Palma Ady; a palm-tree in the island of St. Thomas, which affords plenty of juice, that ferments into wine. The entire fruit is called, by the Portuguese, *caryoces* and *cariosse*: the natives call it *abanga*. The fruit ex-

ternally, is like a lemon, and contains a stone, the kernel of which, if heated in hot water, gives out an oil of a saffron colour; it congeals in the cold, and is used as butter: of these kernels, the inhabitants give three or four, as a restorative, two or three times a day. The Palma Coccifera, also called the Coco, or Cocker Nut tree: from this tree the Indians extract a liquor called *suri*, and distil the liquor called *arrac* from it; also a species of sugar called *jagra*. The milk in the shell of the nut is grateful and cooling. The exterior covering of the nuts are at first edible, and are gratefully acid, and gently restraining. By boiling, an oil, like that from almonds, is obtained from the kernel of the nut. The Palma Japonica, also called *sagou*; the pith of the tree, being well beat in a mortar with water, forms an emulsion, the *fecula* of which, when dried, is sago, which is very nourishing, and is used by the Indians when rice is scarce: when boiled in water, it is resolved into an insipid, almost transparent, jelly. It is readily soluble, and properly given, in this country, as an aliment to weakly persons. Palma Nobilis, the cabbage tree; the cabbages of which are called *chou de palmiste*. It is a tall strait tree, between two hundred and fifty and three hundred feet high. On the top is a white tender savoury, medullary substance, which, if eaten raw, is to the taste like a walnut; but boiled, and pickled with the white leaves which surround it, it is one of the greatest delicacies in the Leeward Islands. This fruit is called the *cabbage of the palm-tree*. On the the top of the trunk grows the involucre

of the flower and fruits called spatha: the fruits are round, and the size of an egg. The Dactylus Palmula, the great palm-tree, or date-tree, is cultivated in the southern parts of Europe; its fruit is oblong, larger than an acorn, and includes a stone. The best dates come from Tunis: they are eaten as food in Africa.

219 - - - for God on thee

Abundantly his gifts hath also pour'd

Thou hast given me the shield of thy salvation;
and thy right hand hath holden me up, and thy
gentleness hath made me great. Psalms, xviii. 35.

Sweet mercy drops,

As gentle dew from heaven, on earth beneath:
Twice blessed is it; for on him that gives,
No less than him that takes, descends the balm
Of mercy's benediction: 'tis a gem
Adorns the monarch far beyond his crown;
For 'tis of heaven itself the attribute;
And tow'rd celestial earthly deeds approach,
When mercy seasons justice.

So sang SHAKSPEARE.

224 *Nor less think we in heaven of thee on earth
Than of our fellow servant,*

For I am thy fellow servant: I am subject to
the same Lord, and share in the duty and service
of thy brethren the prophets: worship God alone,
and divide not thy religious homage between him
and any creature, how exalted and excellent
soever.

Ye servants of th' Almighty Lord,
The honours of his name record;

His sacred name for ever bless.
 Let lands and seas his power confess.

He reigns where'er the sun displays
 His rising beams, or setting rays ;
 Nor time, nor nature's narrow rounds,
 Can give his vast dominion bounds.

He bows his glorious head to view
 What the bright host of angels do ;
 And though he reigns the King of kings,
 Yet bends his care to mortal things.

253 - - *As new awak'd from soundest sleep,
 Soft on the flow'ry herb I found me laid*

And the Lord God formed man of the dust of
 the ground, and breathed into his nostrils the
 breath of life.

At last, to shew my Maker's name,
 God stamp'd his image on my frame ;
 And, in some unknown moment join'd,
 The finish'd members to the mind.

There the young seeds of thought began,
 And all the passions of the man :
 Great God, our infant nature pays
 Immortal tribute to thy praise ! WATTS.

406 - - - *for none I know
 Second to me or like, equal much less.*

That thou mayest know, there is none like unto
 Jehovah. Exod. viii. 10.

444 - - - *I, ere thou spak'st,
 Knew it not good for man to be alone,
 Even this spot was not completely happy,*

without suitable society. God indeed was the friend of man, and held familiar intercourse with him; the angels also frequently visited their younger brother, to instruct him in important subjects, and to enlighten his mind with valuable knowledge. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man." Gen. ii. 21.

494 - - - *I now see*

Bone of my bone, flesh of my flesh, myself

All was harmony and beauty, and innocence, throughout the creation, while man retained his integrity. On his obedience depended the happiness of this world. He stood the representative of the whole extended line of his posterity; and, in some measure, that of all animated nature, and even of the globe itself. "And Adam said, This is bone of my bone, and flesh of my flesh; she is called woman, because she was taken out of man." Gen. ii. 23.

632 *Hesperian sets, my signal to depart,*

Hesper, or Vesper; the setting sun, or the evening.

639 *Him whom to love is to obey, and keep*

His great command;

This is the love of God, that we keep his commandments. 1 John, v. 3. Wonder not that I insist so much on the influence of religious principles, on the life and conversation. For this is the love of God, this is the great evidence we are to

give of it, that we impartially keep all his commandments, without allowing ourselves in the violation of **any** one of them. And, to a mind influenced by true love, his commandments are not grievous: as they are all most equitable, reasonable and gracious in themselves, all adapted to promote the true happiness of our lives; so we shall find, that fervent love will make them all pleasant and delightful to us.

END OF THE EIGHTH BOOK.

BOOK IX.

15 *Of stern Achilles on his foe pursued
Thrice fugitive about Troy wall;*

Achilles was the son of Peleus, king of Thes-saly, and of Thetis, goddess of the sea. His education was entrusted to the centaur Chiron, who taught him the art of war and of music: he was taught eloquence by Phœnix. Vulcan, at the entreaties of Thetis, made him a strong armour which was proof against all weapons. Agamemnon deprived him of his favourite mistress Briseis, who had fallen to his lot in the division of the booty of Lyrnesse.

The following is an extract from Homer's *Iliad*.

Trust the powers above,
Nor think proud Hector's hopes confirmed by
Jove:

How ill agree the views of vain mankind,
And the wise counsels of eternal mind?
Audacious Hector, if the gods ordain
That great Achilles rise and rage again,
What toils attend thee and what woes remain?
A place there was, yet undefiled with gore,
The spot where Hector stopp'd his rage before,
When night descending from the vengeful hand,
Repriev'd the relics of the Grecian band:

(The plain beside with mangled corps were spread,
 And all his progress mark'd by heaps of dead) :
 There sat the mournful kings : when Neleus' son
 The council op'ing, in these words begun.
 Lives there a man who singly dares to go
 To yonder camp, or seize some straggling foe ?
 Or, favour'd by the night, approach so near,
 Their speech, their counsels and designs to hear ?
 Tydides spoke :—The man you seek is here :
 Thro' yon black camps to bend my dang'rous way,
 Some god within commands, and I obey.
 Nor less bold Hector, and the sons of Troy
 On high designs the wakeful hours employ ;
 Th' assembled peers their lofty chief inclos'd,
 Who thus the counsels of his breast propos'd
 What glorious man, for high attempts prepar'd,
 Dares greatly venture for a rich reward ?
 Of yonder fleet a bold discov'ry make,
 What watch they keep, and what resolves they
 take ?

His be the chariot that shall please him most,
 Of all the plunder of the vanquish'd host ;
 His the fair steed that shall the rest excel,
 And his the glory to have serv'd us well.
 A youth there was, among the tribes of Troy,
 Dolan his name, Eumedes only boy ,
 Not bless'd by nature with the charms of face,
 But swift of foot and matchless in the race.
 Hector, (he said) my courage bids me meet
 This high achievement, and explore the fleet :
 But first exalt thy sceptre to the skies,
 And swear to grant me the demanded prize :
 That bear Pelides thro' the ranks of war.

Encouraged thus, no idle scout I go,
 Fulfil thy wish, their whole intentions know.
 The chief then heav'd the golden sceptre high,
 Attesting thus the monarch of the sky.
 Be witness thou, immortal Lord of all,
 By none but Dolon shall the prize be borne,
 And him alone th' immortal steeds adorn.
 Thus Hector swore: the gods were called in vain;
 But the rash youth prepares to scour the plain.

Dolan's rashness throws him into the power of
 the enemy; he is killed. Hector is struck to the
 ground by a stone from the hand of Ajax; but
 recovers. Several actions succeed, till the Trojans
 are obliged to give way. Hector is again re-
 inspired, and the fortune of the fight is turned.
 Hector kills Patroclus, the friend of Achilles:
 the Trojans fly before Achilles; they retire into
 the city: Hector stays to oppose Achilles.

As when some heroes' fun'rals are decreed,
 In grateful honour of the mighty dead;
 The panting coursers quickly turn the goal,
 And with them turns the rais'd spectators' soul.
 Thus three times round the Trojan wall they fly:
 The gazing gods lean forward from the sky.

The silence Hector broke;
 His dreadful plumage nodded as he spoke:
 Enough, O son of Peleus, Troy has view'd
 Her walls thrice circled and her chief pursued.
 But now some god within me bids me try,
 Thine or my fate; I kill thee or I die.
 Detested as thou art, and ought to be,
 Nor oath nor pact Achilles plights with thee.

He spoke, and lanc'd his jav'lin at the foe ;
 But Hector shunn'd the meditated blow :
 Minerva watch'd it falling on the land :
 Then drew, and gave to great Achilles' hand,
 Unseen of Hector, who, elate with joy,
 Now shakes his lance and braves the dread of Troy.
 Hector beheld his jav'lin fall in vain,
 Nor other lance, nor other hope remain :
 In vain ; for no Deiphobus was there.
 All comfortless he stands ; then with a sigh :
 Tis so, heaven wills it and my hour is nigh :
 Fierce, at the word, his weighty sword he drew,
 And all collected, on Achilles flew,
 So Jove's bold bird, high balanc'd in the air,
 Stoops from the clouds to truss the quiv'ring hare,
 Nor less Achilles his fierce soul prepares,
 Before his breast the flaming shield he bears,
 Refulgent orb ! above his fourfold cone
 The gilded horse-hair sparkled in the sun,
 Nodding at every step, (Vulcanian frame !)
 And as he mov'd his figure seem'd on flame.
 In his right hand he waves the weapon round,
 Eyes the whole man and meditates the wound :
 Prone on the field the bleeding warrior lies,
 While thus triumphing stern Achilles cries.

The fates suppress'd his lab'ring breath,
 And his eyes stiffen'd at the hand of death :
 To the dark realm the spirit wings its way,
 (The manly body left a load of clay)
 High o'er the slain the great Achilles stands,
 Begirt with heroes and surrounding bands.
 Meanwhile, ye sons of Greece, in triumph bring
 The corpse of Hector, and your Pœans sing,

Be this the song, slow moving tow'rd the shore,
 Hector is dead and Ilion is no more.
 Then his fell soul a thought of vengeance bred,
 (Unworthy of himself and of the dead)
 The nervous ancles bor'd, his feet he bound
 With thongs inserted thro' the double wound ;
 These fix'd, up high behind the rolling wain,
 His graceful head was trail'd along the plain.

16 - - - or rage

Of Turnus for Lavinia disespous'd,
 Now, Erato ! thy poet's mind inspire,
 And fill his soul with thy celestial fire,
 Relate what Latium was ; her ancient kings :
 Declare the past and present state of things,
 When first the Trojan fleet Ausonia sought,
 And how the rivals loved, and how they fought.
 These are my theme : and how the war began,
 And how concluded by the godlike man ;
 Latinus, old and mild, had long possess'd
 The Latin sceptre and his people bless'd ;
 His father Faunus ; a Laurentian dame,
 His mother, Marcia was her name.
 But Faunus came from Picus : Picus drew
 His birth from Saturn, if records be true.
 Thus king Latinus, in the third degree, ~
 Had Saturn author of his family.
 But this old peaceful prince, as heaven decreed,
 Was bless'd with no male issue to succeed ;
 His sons, in blooming youth, were snatch'd by
 fate :
 One only daughter heir'd the royal state.
 Among the crow'd, but far above the rest,
 Young Turnus to the beauteous maid address'd.

Turnus, for high descent and graceful mein,
 Was first and favour'd by the Latian queen ;
 With him she strove to join Lavinia's hand ;
 But dire portents the purpos'd match withstand.
 Deep in the palace, of long growth, there stood
 A laurel's trunk, a venerable wood ;
 Where rites divine were paid, whose holy hair
 Was kept and cut with superstitious care.
 This plant Latinus, when his town he wall'd,
 Then found, and from the tree Laurentum call'd
 And last, in honour of his new abode,
 He vow'd the laurel to the laurel's god.
 It happen'd once, (a boding prodigy !)
 A swarm of bees, that cut the liquid sky,
 (Unknown from whence they took their airy
 flight)

Upon the topmost branch in clouds alight ;
 There, with their feet together clung,
 And a long cluster from the laurel hung.
 An ancient augur prophecied from thence :
 " Behold, on Latin shore a foreign prince,
 From the same part of heav'n his navy stands,
 To the same part on earth ; his army lands ;
 The town he conquers, and the tow'r commands."
 Yet more, when fair Lavinia fed the fire
 Before the gods, and stood beside her sire,
 (Strange to relate !) the flames, involved in smoke
 Of incense, from the sacred altar broke,
 Caught her dishevell'd hair and rich attire :
 Her crown and jewels crackled in the fire ;
 From thence the fuming trail began to spread,
 And lambent glories danc'd about her head.

This new portent the seer with wonder views,
 Then pausing, thus his prophesy renews :
 " The nymph, who scatters flaming fire around,
 Shall shine with honour, shall herself be crown'd ;
 But, caus'd by her irrevocable fate,
 War shall the country waste and change the state."
 Latinus, frighted with this dire ostent,
 For council to his father Faunus went,
 And sought the shades renown'd by prophecy,
 Which near Albunea's sulph'rous fountain lie.
 No sooner were his eyes in slumber bound,
 When, from above, a more than mortal sound
 Invades his ear ; and thus the vision spoke :
 " Seek not my seed in Latian bands to yoke
 Our fair Lavinia, nor the gods provoke.
 A foreign son upon the shore descends,
 Whose martial fame from pole to pole extends.
 His race, in arms and arts of peace renown'd,
 Not Latium shall contain nor Europe bound :
 'Tis theirs whate'er the sun surveys around."
 These answers, in the silent night receiv'd,
 The king himself devulg'd, the land believ'd :
 The fame through all the neighb'ring nations flew,
 When now the Trojan navy was in view.
 Beneath a shady tree, the hero spread
 His table on the turf, with cakes of bread ;
 And, with his chiefs, on forest fruits he fed.
 They sate ; (not without the gods' command)
 Their homely fare dispatch'd, the hungry band
 Invade their trenchers next, and soon devour,
 To mend their scanty meal, the cakes of flour.
 Ascanius this observ'd, and smiling said,
 " See we devour the plates on which we fed."

The speech had omen, that the Trojan race
 Should find repose, and this the time and place.
 Æneas took the word, and thus replies :
 (Confessing fate with wonder in his eyes)
 " All hail ! O earth ; all hail ! my household
 gods ;

Behold the destin'd place of our abodes ;
 For thus Anchises prophesied of old,
 And this our fatal place of rest foretold :"
 A posting messenger dispatch'd from hence:
 Of this fair troop advised the aged prince,
 That foreign men, of mighty stature, came ;
 Uncouth their habit, and unknown their name.
 The king ordains their entrance, and ascends
 His regal seat, surrounded by his friends.
 Tell me, ye Trojans ; for that name you own ;
 Nor is your course upon our coasts unknown ;
 Say what you seek, and whither were you bound ?
 Were you by stress of weather cast aground ?
 Or come your shipping in our port to lay,
 Spent and disabled in so long a way ?
 Say what you want : the Latians you shall find
 Not forc'd to goodness, but by will inclin'd ;
 For since the time of Saturn's holy reign,
 His hospitable customs we retain.

VIRGIL'S ÆNEIS.

The action of this much-admired poem of Virgil comprehends eight years : the first seven are merely episodes, such as Juno's attempts to destroy the Trojans ; his shipwreck ; he visits the Elysian Fields ; &c. Æneas is said to be the son of Venus and Anchises ; having escaped the destruction of Troy, after many adventures and

dangers, arrives in Italy; from whence I have chosen the part of the poem for the amusement of my young readers.

36 *At joust and tournament*

An ancient diversion; when the combatants, armed, and with lances in their hands, ran at one another full gallop. First introduced into Germany, A. D. 835, by Henry the Fowler, a Saxon prince, who was elected emperor of Germany; and into England by king Henry IV., A. D. 1409, in Smithfield, before the English nobility.

49 - - - *and after him the star*

Of Hesperus

The evening star.

The star that bids the shepherd fold,

Now the top of heaven doth hold. COMUS.

64 *With darkness, thrice the equinoctial line*

*He circled, four times cross'd the car of night
From pole to pole, traversing each colure;*

The equator, or equinoctial line, divides the globe into two equal parts, forming the northern and southern hemispheres: hence it takes its name of equator or equaller.

Two poles turn round the globe, one seen to rise

O'er Scythian hills, and one in Lybian skies;

The first sublime in heav'n, the last is whirl'd

Beneath the regions of the nether world:

There, as they say, perpetual night is found,

In silence brooding on the unhappy ground;

Or where Aurora leaves our northern sphere,

She lights the downward heaven and rises there;

And when on us she breathes the living light

Red vespers kindles there the tapers of the night.

VIRGIL.

71 *Where Tigris*

The Tigris rises in the mountains of Armenia, and, passing by many cities and towns, falls into the Persian Gulf; it joins the Euphrates near Irak Arabi.

77 *From Eden over Pontus,*

Pontus Euxinus, a celebrated sea, situate at the west of Colchis, between Asia and Europe, now called the Black Sea.

78 - - - *and the pool,*
Mæotis,

A large lake or part of the sea, between Europe and Asia, to which it communicates by the Cimmerian Bosphorus; now called the Sea of Asoph. It extends about three hundred and ninety miles from south west to north east, and is about six hundred miles in circumference.

78 *The river Ob;*

Ob, or Oby, a river of the Russian empire, in Asia, which rises in the desert of Ischimska, passes by Kolivan, and, running N., joins the Irtysh, near Tobolski; it falls into the Frozen Ocean.

80 *West from Orontes*

A river in Syria, rising in Cœlæsyria, and falling, after a troublesome course, into the Mediterranean, about eighteen miles below Antioch.

81 *At Darien*

An isthmus, or narrow country, which joins N. and S. America; having the Atlantic on the N E., and the Pacific on the S W.: it extends about three hundred and sixty miles in length, and from forty-eight to one hundred and thirty-five in

breath. It is generally considered as a province of Terra Firma, though it seems a part of North America; and is of great importance to the Spaniards, as the wealth of Peru is brought annually to Panama and Porto Bello, and thence exported to Europe. Here are many high mountains, and the low grounds are frequently overflowed with the heavy rains. The natives build their houses with hurdles, plaistered over with earth, and have plantations along the banks of the rivers. The girls pick and spin cotton, and the women weave it: the men fabricate very neat baskets with canes, reeds or palmetto leaves, dyed of several colours.

82 *Ganges*

The river Ganges is not only the principal river of Hindóostan, but one of the noblest in the world. It issues from Kentaisse, one of the vast mountains of Thibet; and, after a course of seven hundred and fifty miles, through mountainous regions little known, enters Hindoostan at the defile of Hupele, which the Hindoos hold in religious veneration, believing that its waters have a virtue which will purify them from every moral transgression. It flows through delightful plains, with a smooth navigable stream, from one to three miles wide, during the remainder of its course, which is about one thousand three hundred and fifty miles to the Bay of Bengal, into which it falls by two large, and a multitude of smaller, channels, that form and intersect a large triangular island, the base of which, at the sea, is nearly two hundred miles in extent. The whole

navigable course of this river, from its entrance into the plains of Hindoostan to the sea, and which, with its windings, extends above thirteen hundred miles, is now possessed by the British, their allies and tributaries.

82 *And Indus*

A great river of Hindoostan, called by the natives Sinde, or Sindeh. It enters the western ocean by several mouths, N. W. of the Gulph of Cutch. It is a fine deep and navigable river, for vessels of any burden ; the different branches are also most of them navigable to a great extent ; its mouth, however, is so choaked up with sand, that no ship can enter it.

86 - - - *and found*

The serpent subtlest beast of all the field

Now the serpent was more subtle than any beast of the field. Gen. ii. 1.

155 *Subjected to his service Angel wings,*

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ? Heb. i. 14. With delight do they minister to those whom he hath appointed heirs of salvation, nor do they neglect the youngest or meanest. Let us thankfully acknowledge the great Redeemer's goodness and care, in every kind office we receive from them. And as our obligations to him are infinitely superior to theirs, let us emulate their fidelity, vigour and zeal, in the steadiness of our obedience ; till we join them in services like their own, in that world where they dwell, and to which, if we approve ourselves his faithful ser-

vants, he will ere long give them a charge safely
to convey us.

Turn to the world that may be thine,
Where love and peace for ever join !
Look up !—behold that mystic sign—

Make it thine own !

Then shall the storms that rend thy breast,
Be hush'd to everlasting rest,
And thou received a welcome guest

Beneath his throne ! Mrs. ROLLS.

364 *Seek not temptation then, which to avoid*

Watch and pray that ye enter not into temptation. Matt. xxiv. 41. How happy is it for us that the blessed Jesus knows our frame, and has learnt, by what he himself suffered in our frail nature, to make the most compassionate allowance for its various infirmities ! Let us learn to imitate this his gentle and gracious conduct, even in an hour of such distress. Let us bear with, and pity each other, not aggravating every neglect of our friends into a crime, but rather speaking of their faults in the mildest terms, and making the most candid excuses for what we cannot defend.

386 - - - *and like a wood-nymph light,*

Oread or Dryad,

Oreads, nymphs of the mountains, they attended
Diana in hunting. Dryads, nymphs that presided over the woods.

Ye deities ! who fields and plains protect,
Who rule the seasons, and the year direct,
Ye Fauns, propitious to the rural swains,
Ye nymphs that haunt the mountains and the
plains,

Join in my work, and to my numbers bring
Your needful succour, for your gifts I sing.

VIRGIL.

387 - - - *or of Delia's train*

Diana is so called from Delos, the chief island of the Cyclades, in the Archipelago, where she was born; she is the daughter of Jupiter and Latona. The Oreads and Dryads were her attendants, she is fabled as the moon, and Delia's train represents the other planets, that is, the nymphs feigned to attend Diana. She is likewise the goddess of hunting.

393 *To Pales*

The goddess of sheepfolds and of pastures among the Romans, she was worshipped with great solemnity at Rome, and her festivals are called Palila, celebrated the day that Romulus began to lay the foundation of the city of Rome.

Thy fields, propitious Pales, I rehearse;
And sing thy pastures in no vulgar verse,
Amphrysian shepherd! the Lycæan woods,
Arcadia's flow'ry plains, and pleasing floods.
All other themes, that careless minds invite,
Are worn with use, unworthy me to write.

VIRGIL, G. 3rd.

394 - - - *Pomona when she fled*

Pomona, a nymph at Rome, who was supposed to preside over gardens, and to be the goddess of all sorts of fruit trees. She had a temple at Rome, and a regular priest called *Flamen Pomonalis*, who offered sacrifices to her divinity for the preservation of fruit.

395 *Vertumnus*

A deity among the Romans, who presided over the spring and orchards. He married Pomona, and is represented as a young man crowned with flowers, holding in his right hand fruit, and a crown of plenty in his left.

395 - - - or to *Ceres in her prime*

The goddess of corn and of harvests, daughter of Saturn and Vesta, mother of Proserpine (already explained). Ceres is metaphorically called bread and corn.

440 *Or of reviv'd Adonis,*

Adonis is said to have received a mortal bite from a wild boar which he had wounded, and Venus after shedding tears at his death, changed into a flower called Anemomy. Proserpine is said to have restored him to life, on condition that he should spend six months with her, and the rest of the year with Venus. This implies the alternate return of summer and winter.

441 *Alcinous, host of old Laertes's son*

Ulysses, the son of Laertes, was shipwreck'd on the coast of Phæacia in the reign of Alcinous, is awaken'd by the voice of Nausicaa. Homer's *Odyssey*, Book 4.

Meantime (the care and fav'rite of the skies),
 Wrapt in embow'ring shade Ulysses lyes,
 His woes forgot! but Pallas now addrest
 To break the bands of all-composing rest.
 Forth from her snowy hand Nausicaa threw
 The various ball; the ball erroneous flew,
 And swam the stream: loud shrieks the virgin train,
 And the loud shriek redoubles from the main.

Wak'd by the shrilling sound, Ulysses rose,
And to the deaf woods wailing breath'd his woes.

Ah me ! on what inhospitable coast,
On what new region is Ulysses tost :
Possess'd by wild barbarians fierce in arms,
Or men whose bosom tender pity warms ?
What sounds are these that gather from the
shores :

The voice of nymphs that haunt the sylvan bowr's,
The fair-hair'd dryads of the shady wood ;
Or azure daughters of the silver flood ;
Or human voice ? But, issuing from the shades,
Why cease I straight to learn what sound invades ?
Then, where the grove with leaves umbrageous
bends,

With forceful strength a branch the hero rends ;
Around his loins the verdant cincture spreads
A wreathy foilage and concealing shades.
As when a lion in the midnight hours,
Beat by rude blasts, and wet with wintry
show'rs,

Descends terrific from the mountains brow ;
With living flames his rolling eye-balls glow :
With conscious strength elate, he bends his way,
Majestically fierce to seize his prey ;
(The steer or stag) ; or, with keen hunger bold,
Springs o'er the fence, and dissipates the fold.
No less a terror, from the neighb'ring groves
(Rough from the tossing surge) Ulysses moves ;
Urg'd on by want, and recent from the storms,
The brackish ooze his manly grace deforms.
Wide o'er the shore with many piercing cry
To rocks, to caves, the frighted virgins fly ;

Once more I view the face of human kind,
 Oh let soft pity touch thy gen'rous mind !
 Unconscious of what air I breathe, I stand
 Naked, defenceless on a foreign land.

Propitious to my wants, a vest supply
 To guard the wretched from th' inclement sky .
 So may the gods, who heaven and earth controul,
 Crown the chaste wishes of thy virtuous soul ;
 The gods, when they supremely bliss, bestow
 Firm union on their favorites below ;
 Then envy grieves, with inly-pining hate,
 The good exult, and heav'n is in our state.

To whom the nymph : O stranger cease thy care ;
 Wise is thy soul, but man is born to bear :
 Jove weighs affairs of earth in dubious scales,
 And the good suffers, while the bad prevails :
 Bear, with a soul resigned, the will of Jove,
 Who breathes, must mourn : thy woes are from
 above.

But since thou tread'st our hospitable shore,
 'Tis mine to bid the wretched grieve no more,
 To clothe the naked, and thy way to guide.—
 Know, the Phæcian tribes this land divide ;
 From great Alcinous' royal loins I spring,
 A happy nation, and a happy king.
 Then to her maids—Why, why ye coward train
 These fears, this flight ? Ye fear and fly in vain.
 'Tis our's this son of sorrow to relieve,
 Cheer the sad heart, nor let affliction grieve.
 By Jove the stranger and the poor are sent,
 And what to those we give, to Jove is lent.
 Then food supply, and bathe his fainting limbs
 Where waving shades obscure the mazy streams.

Obedient to the call, the chief they guide
 To the calm current of the secret tide :
 Close by the stream a royal dress they lay,
 A vest and robe, with rich embroid'ry gay :
 Then unguents in a vase of gold supply,
 That breath'd a fragrance thro' the balmy sky.

To them the king. No longer I detain
 Your friendly care ; retire, ye virgin train !
 Retire, while from my weary limbs I lave
 The foul pollution of the briny wave :
 Ye gods ! since this worn frame refection knew,
 What scenes have I surveyed of dreadful view ?
 A fragrance breathes around ; majestic grace
 Attends his steps ; the astonish'd virgins gaze.

The wond'ring nymph his glorious part survey'd,
 And to her damsels, with amazement said.
 Late a sad spectacle of woe, he trod
 The desert sands, and now he looks a god.
 But haste, the viands and the bowl provide—
 The maids the viands and the bowl supply'd :
 Eager he fed, for keen his hunger rag'd,
 And with the gen'rous vintage thirst assuag'd.
 Now on return her care Nausicaa bends ;
 The robes resumes, the glitt'ring car ascends.
 Far blooming o'er the field : and as she press'd
 The splendid seat, the list'ning chief address'd.
 Stranger arise ! the sun rolls down the day,
 Lo, to the palace I direct thy way ;
 Where in high state the nobles of the land
 Attend my royal sire, a radiant band.
 But hear, the wisdom in thy soul presides,
 Speaks from thy tongue, and ev'ry action guides ;

Advance at distance, while I pass the plain
 Where o'er the furrow waves the golden grain :
 Alone I re-ascend—To me belongs
 The care to shun the blast of sland'rous tongues ;
 Lest malice, prone the virtuous to defame,
 Thus with vile censure taint my spotless name.
 Hence lies the town, as far as to the ear
 Floats a strong shout along the waves of air.
 There wait embow'rd, while I ascend alone
 To great Alcinous on his royal throne.
 Arriv'd, advance, impatient of delay,
 And to the lofty palace bend thy way :
 The lofty palace overlooks the town,
 From ev'ry dome by pomp superior known ;
 A child may point the way.
 She added not, but waving as she wheel'd,
 The silver scourge, it glitter'd o'er the field ;
 With skill the virgin guides th' embroider'd rein :
 Slow rolls the car before th' attending train.
 Now, whirling down the heavens, the golden day
 Shot thro' the western clouds a dewy ray ;
 The grove they reach, where from the secret shade
 To Pallas thus the pensive hero pray'd.

Daughter of Jove ! whose arms in thunder wield
 Th' avenging bolt, and shake the dreadful shield ;
 Forsook by thee, in vain I sought thy aid
 When booming billows clos'd above my head ;
 Attend unconquer'd maid ! accord my vows,
 Bid the great hear, and pitying heal my woes,
 This heard Minerva, but forbore to fly
 (By Neptune aw'd !) apparent from the sky :
 Stern god ! who rag'd with vengeance unrestrain'd,
 Till great Ulysses hail'd his native land.

442 *Or that not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.*

And Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the wall of Jerusalem round about.

Only the people sacrificed in high places, because there was no house built unto the name of the Lord until those days. 1 Kings, iii. 1, 2.

Solomon made also an house for Pharaoh's daughter, her whom he had taken to wife.

All these were of costly stones (according to the measures of hewed stones, sawed with saws) within and without, even from the foundation unto the coping, and on the outside toward the great court.

And the foundation was of costly stones; even great stones; stones of ten cubits, and stones of eight cubits.

And above were costly stones (after the measures of hewed stones) and cedars.

And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house. 1 Kings, vii. 8, 9, 10, 11, 12.

We find the close of Solomon's life disgraced by an idolatrous love of the heathen, which has been considered by some writers as the cause of his declension from the paths of religion. We read of his unhappy fall, and we are told that it was followed by severe judgments upon his family and

kingdom. Nathan the prophet was commissioned to reprove him for his odious apostacy, and to denounce this heavy judgment upon him, that his kingdom should be divided into two parts, the greatest portion of which should be given to his servant. This message is supposed to have convinced Solomon of his sin, and to have wrought in him a thorough repentance. It is certain that he became a sincere penitent at last ; for the book of Ecclesiastes, in which he so pathetically describes the vanity and vexation of all worldly pursuits, was evidently written at the close of his life ; says he, “ Fear God, and keep his commandments, for this is the whole duty of man.”

505 - - - *never since of serpent kind*

Lovelier, not those that in Illyria chanq'd

Illyria, the son of Cadmus, who was king of Illyricum, a country in the north of Europe, since called Sclavonia.

506 *Hermione and Cadmus,*

Hermione was the daughter of Mars and Venus, and wife of Cadmus, the son of Agenor, king of Phœnicia. He was ordered by his father to go in search of his sister Europa, who had been hid by Jupiter. As his search proved fruitless, he consulted the oracle of Apollo, who ordered him to build a city where he should see a young heifer stop in the grass, and call the country Bœotia. He found the heifer according to the directions of the oracle ; and as he wished to thank the gods by a sacrifice, he sent his companions to fetch water from a neighbouring grove. The waters were sacred to Mars, and guarded by a

dragon who devoured all the Phœnician attendants. Cadmus, tired of their delay, sought the place, and found the monster feeding on them: he attacked the monster, and, by the assistance of Minerva, overcame it, and sowed the teeth in a plain, upon which armed men suddenly rose up from the ground: he threw a stone in the midst of them; and they instantly turned their arms one against the other, till all perished except five, who assisted him in building his city. Some explain the dragon's fable, by supposing, that it was a king of the country that Cadmus conquered by war; and the armed men rising from the field, is no more than men armed with brass, according to the ambiguous signification of a Phœnician word. Cadmus was the first who introduced the use of letters in Greece. The fable says, that Juno so persecuted Hermione, Cadmus, and their children, that they retired into Illyricum, loaded with grief and infirm with age: they intreated the gods to remove them from the misfortunes of life, and they were immediately changed into serpents.

506 - - - or the God

In Epidaurus;

A town at the north of Angolia, in Peloponnesus, chiefly dedicated to the worship of Esculapius, who, they say, was much skilled in the art of curing diseases, which he learnt from his father Apollo, and was worshipped as a god after death. Esculapius is represented as a venerable old man, with a phial of medicine in one hand, and grasping a staff, with a serpent bound round it, in the other. The serpent was the symbol of medicine

and of the gods who presided over it, as Apollo and Esculapius. Serpents were anciently worshipped in Egypt and many other parts of the world. Many of the heathens thought there was something divine in the nature of serpents; and, that deities, or good genii, who were made use of, as the instruments of delivering and honouring those that were the peculiar favourites of the gods, often appeared in that shape: hence idols were often made with serpents near them; and there have been astonishing instances of religious worship paid to that kind of animal.

508 - - - nor to which transform'd

Ammonian Jove, or Capitoline was seen,

Capitoline, a sir-name of Jupiter, from his temple on the mount of that name. Ammonian or Hammonian; that is, of Ham, the son of Noah, who had Africa for his share. In the hot sandy deserts of Lybia, a temple and oracle were erected to his memory, which the Greeks called Jupiter Hammon.

309 *He with Olympias,*

A town in Peleponnesus, where Jupiter had a temple, with a celebrated statue fifty cubits high, reckoned one of the wonders of the world. The Olympic games were celebrated in its neighbourhood.

510 *Scipio the height of Rome.*

Scipio, a branch of the Cornelian family at Rome. *His speech to the Romans:—*

On this day, tribunes and Roman citizens, I gained a signal victory in Africa, over Hannibal and the Carthagenians. Since, then, such a day

ought to be free from strife and litigation, I shall immediately go from hence to the capitol, to pay my adorations to the highest Jove, to Juno, Minerva, and the other deities who preside over the sacred citadal ; and I shall return them thanks, that, both on this day and many times beside, they have inspired me with the ability of doing essential service to the republic. Let such of you too, as have leisure, accompany me ; and pray the gods, that you may ever have leaders like myself. For, as from the term of seventeen years to the decline of life, you have always outgone my age, by the honours conferred on me, so I have anticipated your honours by my actions. LIVY.

522 *Than at Circean call the herd disguis'd*

Now dropp'd our anchors in the Ænean bay,
Where Circe dwelt, the daughter of the day ;
Her mother Perse, of old Ocean's strain,
Thus from the sun descended and the main ;
Goddess and queen, to whom the pow'rs belong,
Of dreadful magic and commanding song.
Spent and o'erwhelm'd, two days and nights roll'd
on,

And now the third succeeding morning shone,
I climb'd a cliff, with spear and sword in hand,
Whose ridge o'erlook'd a shady length of land ;
To learn if aught of mortal works appear,
Or cheerful voice of mortal strike the ear.
From the high point I mark'd, in distant view,
A stream of curling smoke ascending blue,
And spiry tops, the tufted trees above,
Of Circe's palace bosom'd in the grove.

Thither to haste, the region to explore,
Was first my thought ; but, speeding back to
shore,

I deem'd it best to visit first my crew.

We know not here what land before us lies,
Or to what quarter now we turn our eyes,
Or where the sun shall set, or where shall rise. }

Alas ! from yonder promontory's brow,
I view'd the coast, a region flat and low,
An isle incircled with the boundless flood ;
A length of thickets and entangled wood.

Some smoke I saw amid the forest rise,
And all around it only seas and skies.

With broken hearts my sad companions stood,
Mindful of Cyclops and his human food,
And horrid Læstrigons, the men of blood ; }

In equal parts I straight divide my band,
And name a chief each party to command ;
I led the one, and, of the other side,
Appointed brave Eurylochus the guide ;
Then in the brazen helm the lots we throw,
And fortune casts Eurylochus to go :
He march'd with twice eleven in his train :
Pensive they march, and pensive we remain.

The palace in a woody vale they found,
High rais'd of stone ; a shady space around,
Where mountain wolves and brindled lions roam,
(By magic tam'd) familiar to the dome.

With gentle blandishment our men they meet,
And wag their tails and fawning lick their feet.
Now on the threshold of the dome they stood,
And heard a voice resounding thro' the wood.

Plac'd at her loom within, the goddess sung :
 The vaulted roof and solid pavement rung :
 O'er the fair web the rising figures shine :
 Immortal labour, worthy hands divine.
 Polites to the rest the question mov'd,
 (A gallant leader, and a man I lov'd,)
 What voice celestial, chaunting to the loom,
 Or nymph or goddess, echoes from the room ?
 Say, shall we seek access ? With that they call ;
 And wide unfold the portals of the hall.
 The goddess, rising, asks her guests to stay,
 Who blindly follow where she leadsthe way.
 Eurylochus, alone of all the band,
 Suspecting fraud, more prudently remain'd.
 Milk newly press'd, the sacred flour of wheat,
 And honey fresh, and Pramnan wines they treat :
 But venom'd was the bread and mix'd the bowl,
 With drugs of force to darken all the soul :
 Soon in the luscious feast themselves they lost,
 And drank oblivion of their native coast.
 Instant her circling wand the goddess waves
 To hogs transform'd them, and the sty receives.
 Still curst with sense, their minds remain alone,
 And their own voice affrights them when they
 groan.

Eurylochus, with pensive steps and slow,
 Aghast returns : the messenger of woe.

Ulysses, against his friends advice, persists in
 going to the palace of Circe : he meets Hermes,
 who gives him an antidote to the magic of the
 enchantress : he eats and drinks in safety, to her
 confusion.

Why sits Ulysses, silent and apart,
 Some hoard of grief close harbour'd at his heart ?
 Untouch'd before thee stand the cates divine,
 And unregarded laughs the rosy wine.

I answer'd : Goddess, humane is thy breast,
 By justice sway'd, by tender pity prest ;
 Ill fits it me, whose friends are sunk to beasts,
 To quaff thy bowls, or riot in thy feasts.

Me wouldst thou please ? for them thy cares employ,

And them to me restore, and me to joy.

With that we parted : in her potent hand
 She bore the virtue of the magic wand.
 Then hast'ning to the sties sets wide the door,
 Urg'd forth, and drove the bristly herd before ;
 Unwieldy, out they rush'd, with general cry,
 Enormous beasts dishonest to the eye.

They saw, they knew me, and, with eager pace,
 Clung to their master in a long embrace :

Sad, pleasing sight ! with tears each eye ran o'er,
 E'en Circe wept, her adamant heart

Felt pity enter, and sustain'd her part.

Son of Laertes, (then the queen began)

Oh, much enduring, much experienced man !

Haste to thy vessel, on the sea-beat shore,

Unload thy treasures, and thy galley moor :

Then bring thy friends, secure from future harms,

And in our grottoes stow thy spoils and arms.

She said : obedient to her high command,

I quit the place, and hasten to the strand.

My sad companions on the beach I found,

Their wistful eyes in floods of sorrow drown'd.

So round me press'd, exulting at my sight,
 With cries and agonies of wild delight,
 The weeping sailors ; nor less fierce their joy,
 Than if returned to Ithaca or Troy.

HOMER'S ODYSSEY.

656 - *hath God then said that of the fruit
 Of all these garden trees ye shall not eat,*
 Yea, hath God said, Ye shall not eat of every
 tree of the garden ? Gen. iii. 1.

657 - - - *of the fruit
 Of each tree in the garden we may eat,*
 We may eat of the fruit of the trees of the
 garden ; but of the fruit of the tree which is in
 the midst of the garden, God hath said, ye shall
 not eat of it ; neither shall ye touch it, lest ye
 die. Gen. iii. 1.

705 - - - *he knows that in the day
 Ye eat thereof, your eyes that seem so clear*
 For God doth know, that in the day ye eat
 thereof, then your eyes shall be opened : and ye
 shall be as gods, knowing good and evil. Gen.
 iii. 5.

733 *He ended, and his words replete with guile*

Exhort one another daily, while it is called, to
 day ; lest any of you be hardened, through
 the deceitfulness of sin. Heb. iii. 13. You are
 surrounded with many temptations to do this ;
 but exhort one another daily, while you are under
 this dispensation of grace, whilst it is called, to
 day and the deserved judgments of God are sus-
 pended ; that no one of you may, by insensible
 degrees and artful insinuations, be hardened
 through the deceitfulness of sin, and its fallacious

advances on the mind ; whereby, if you are not resolutely on your guard, you may be seduced finally, to forfeit the invaluable blessings which are so freely offered, and which have so long been set before you.

776 - - - *this fruit divine*

Fair to the eye, inviting to the taste,

The woman saw that the tree was good for food ; and that it was pleasant to the eyes, and a tree to be desired to make them-wise. Gen. iii. 6.

811 - - - *Heav'n is high,*

High, and remote to see from thence distinct

Yet they say, The Lord shall not see, neither shall the God of Jacob regard it. He that planted the ear, shall he not hear ? He that formed the eye, shall he not see ? Psalms, civ. 7, 9.

835 *But first low reverence done, as to the Power*
That dwelt therein,

Worshipped and served the creature, more than the Creator. Rom. i. 25. Let us give the most attentive heed, and be much upon our guard, against those vain and sophistical reasonings to which they who, knowing God, are ready to fly ; lest we approve ourselves fools in proportion to the degree in which we profess to be wise, and provoke God to give us up to an injudicious mind, and to leave us to that reciprocal influence, which evil principles and evil actions have to render each other more inveterate and incurable.

996 *She gave him of that fair enticing fruit*
With liberal hand :

She took of the fruit thereof and did eat, and

gave also unto her husband with her, and he did eat. Gen. iii. 6.

- 1059 - - *So rose the Danite strong
Herculean Samson*

Samson was a Danite: that is, one of the tribe of Dan, a judge: he was the twelfth of the Judges of Israel: he succeeded Abdon, and judged the people twenty years: Delilah was his mistress and betrayer. Judges, xvi. 4.

- 1103 *In Malabar or Decan spreads her arms
Branching so broad and long,*

The Indian fig, likewise called the banyan and the wonder tree, is sometimes of an amazing size, as it is continually increasing, every branch proceeding from the trunk, throws out long fibres which take root in the ground, and shoot out new branches, which again throw out fibres, that take root and continue in this state of progression, as long as they find soil to nourish them, Malabar and Decan are places in the East Indies, where they flourish.

- 1115 *Columbus found th' American so girt
With feather'd cincture,*

Christopher Columbus, a native of Genoa, was the first who undertook to extend the boundaries of the world. He sailed from Spain, in the year 1492, with a fleet of three ships, after a voyage of thirty-three days, amidst the murmurs of a discontented mutinous crew he landed on one of those islands now called Bahamas, in a rich dress, and with a naked sword in his hand. His men followed, and, kneeling down, they kissed the ground which they had so long desired

to see, and returned thanks to God, for conducting their voyage to such a happy issue. They then took possession of the country, for the crown of Castile and Leon. The Spaniards, while thus employed, were surrounded by many of the natives, who gazed, in silent admiration, upon actions of which they could not foresee the consequence. The dress of the Spaniards, the whiteness of their skin, their beards, their arms, appeared strange and surprising. The vast machines, in which they had traversed the ocean, that seemed to move upon the waters with wings, and uttered a dreadful sound resembling thunder, accompanied with lightning and smoke, struck them with such terror, that they began to respect their guests as a superior order of beings, and concluded that they were children of the sun, who had descended to visit the earth. The Europeans were scarcely less amazed at the scene before them : every herb, and shrub, and tree, were different from those which flourished in Europe. The inhabitants appeared in the simple innocence of nature, entirely naked : their black hair, long and uncurled, floated upon their shoulders, or was bound in tresses around their heads : they had no beards, and every part of their body was smooth : their complexion was of a dusky copper colour ; their features singular, rather than disagreeable ; their aspect gentle and timid : their faces, and several parts of their body, were fantastically painted with glaring colours. They were shy at first through fear ; but soon became familiar with the Spaniards, and, with transports

of joy, received from them glass beads and other baubles ; in return for which, they gave them such provisions as they had, and some cotton yarn ; the only commodity of value they could produce. Towards evening Columbus returned to his ships, accompanied by many islanders in their canoes, which, though rudely formed out of the trunk of a tree, they rowed with surprising dexterity. Thus, in the first interview between the inhabitants of the old and new worlds, every thing was conducted amicably, and to their mutual satisfaction : the one, enlightened and ambitious, formed already vast ideas, with respect to the advantages which they might derive from the regions that began to open to their view ; the other, simple and undiscerning, had no foresight of the calamities and desolation which were approaching their country.

1121 - - *but not at rest or ease of mind,*
They sat them down to weep :

For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy : I dwell in the high and holy place ; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isaiah, lvii. 15.

BOOK X.

36 *Vicegerent Son ! to thee I have transferr'd*

The Father judgeth no man ; but hath committed all judgment unto the Son. John, v. 22. Nor is it to be wondered at that he should have so great power lodged in him ; for the Father now, in his own person, judges no man ; but has given the administration of all judgment to the Son, before whom all men are bound to appear, and by whom they are to be assigned to their final and eternal state.

59 - - - *that I intend*

Mercy colleague with justice, sending thee

Truth shall spring out of the earth ; and righteousness shall look down from heaven. Psalms, lxxxv. 10.

But not creative power alone we praise ;

The time must come, when, scorch'd with ardent heat,

The elements shall melt : one dreadful blaze,

From nature's funeral pile, the eye shall greet ;

Both earth and heaven their destiny must meet,

That awful hour which bids them cease to be :

Yet mercy shall o'erspread the judgment seat,

In that dread hour, from doubt, from terror free.

Redemption's glorious plan shall fix our hopes on thee.

B. B. W.

62 *And destin'd man himself to judge man full'n.*

And hath given him authority to execute judgment also, because he is the son of man. John v. 27. God will accomplish to him all those glorious predictions which represent him as possessed of universal and perpetual dominion, and coming in the clouds of heaven in that day when the judgment is set, and the books are opened. Let us labour to secure an interest in him ; treating him with that submission, duty, and obedience, which becomes at once the divinity of his nature, and the dignity of his office.

85 *Of high collateral glory :*

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21. But even this most expressive promise was not equal to all the purpose of a Saviour's love ; that nothing, therefore, might be wanting to enkindle the most generous ambition, he has been pleased to speak of our sitting down with him upon his throne, as he is set down on his Father's throne. And who then will ever scruple to suffer with him, when thus assured of reigning with him in everlasting glory.

97 - - - *the voice of God they heard*
Now walking in the garden, by soft winds

Adam no longer courted an interview with his Maker, but dreaded his approach ; and, on hearing his voice in the garden, he hid himself with Eve in a thicket. But the criminals could not escape the search of omniscience. The God of love appeared in judgment, and in an awful

manner demanded, "Adam where art thou?" Trembling and fearful, he replied, "I heard thy voice in the garden, and was afraid, because I was naked, and I hid myself." The Judge, in the language of meekness, said, "Who told thee that thou wast naked? hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?"

In this trial, how condescending, tender and benevolent is the Almighty!

137 *This woman, whom thou mad'st to be my help,*

And the man said, The woman that thou gavest to be with me, she gave me of the tree, and I did eat. Gen. iii. 12.

161 - - *thus alash'd reply'd.*

The Serpent me beguil'd, and I did eat.

Eve, in her confession, simply told the truth. "The serpent beguiled me and I did eat." The enquiry being ended, judgment was passed, beginning with the serpent, who was "cursed above all cattle, and above every beast of the field;" a sentence which has taken place in the most literal manner, as there is no creature in the world more generally dreaded and detested.

184 *Saw Satan fall like lightning down from Heaven,*

I beheld Satan as lightning fall from Heaven. Luke x. 18. And he said unto them, I know that it is and must be so: for I myself saw Satan the great prince of the demons, falling like lightning from heaven on his first transgression, and well remember how immediate and dreadful his ruin was; and I foresee in spirit that renewed, swift and irresistible victory, of which this present

success of yours is an earnest, which the preaching of the gospel shall shortly gain over all these rebel powers, which even in their highest strength and glory, were so incapable of opposing the arm of God.

- 187 - - - and with ascension bright
Captivity led captive through the air ;

Thou hast ascended on high, thou hast led captivity captive. Ps. lxxviii. 18.

- 192 *And to the Woman this his sentence turn'd.*

"He shall bruise thy head, and thou shalt bruise his heel." In this declaration was conveyed, in obscure terms, the promise of the Messiah, who as the seed of the woman, should crush the head of the old serpent, or destroy his usurped dominion over the souls of men, and procure their eternal salvation.

- 197 *On Adam last this judgment he pronounced.*

Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. Gen. iii. 17, 18, 19.

- 215 *As when he wash'd his servants feet,*

He poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. John xiii. 5.

Let us turn our eyes to him whom we justly call our Teacher and our Lord ; for surely, if anything can effect a cure, it must be actions and words like these. The great Heir of all things, invested with universal dominion, and just returning to his heavenly Father to undertake the administration of it—in what a habit, in what an attitude, do we see him ! Whom would a stranger have taken for the lowest of the company, but him who was high over all created nature ? Blessed Jesus, it was not so much any personal attachment to these thy servants, as a regard to the edification of thy whole church, which engaged thee to this astonishing action ; that all thy ministers, that all thy people, in conformity to thy example, might learn a readiness to serve each other in love !

- 216 *As father of his family he clad* ,
Their nakedness with skins of beasts,

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. Gen. iii. 21.

- 221 - - *but inward nakedness, much more*
Opprobrious, with his robe of righteousness,

He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. Isa. lxi. 4.

- 251 *For Death from sin no pow'r can separate.*

For the wages of sin is death. Rom. vi. 23. For eternal death is the proper wages of sin, and is all the gain which its wretched slave will have to show from the hand of his tyrannical master in the great day of future account.

290 *Upon the Cronian sea*

An ancient name of the river Nieman.

292 - - - *to the rich*

Cathian coast.

A province of Tartary, having the Frozen Ocean on the north and China on the south. It is called Cara, Kitai, and Ava, by the Tartars, (that is) Black China, because the inhabitants were sun burnt, whereas those of China in the northern provinces are white. It consists of the six northern provinces of China, so called from the ancient Cati of Tartary, who conquered China, and established Sathæie for the seat of their empire, then Pekin or Cambala became the Royal City, and the whole empire of China went under that denomination by the Tartars, who conquered it; (although it had been the most ancient empire on the earth) A. D. 1278. These places and names were first made known to Europeans by the Saracens, who began a long war with the Tartars, A. D. 1616, which ended in the conquest of China, and the destruction of the reigning family of Tæmingæ, A. D. 1644.

295 - - - *and fir'd as firm*

As Delos floating once;

An island in the Archipelago, one of the Cyclades (they say it suddenly made its appearance by the power of Neptune on the sea). This island is celebrated for the nativity of Apollo and Diana; and the solemnity with which the festivals of these deities were celebrated there, by the inhabitants of the neighbouring islands, and on the continent, is well known. One of the altars of

Apollo in the island, was reckoned one of the seven wonders of the world.

296 - - - *the rest his look*

Bound with Gorgonian vigour not to move;

The Gorgons were the celebrated sisters who had the power of transforming those into stone who looked at them. They made great ravages in the country, but at last were destroyed by Perseus.

304 - - - *from hence a passage broad*

Wide is the gate, and broad is the way that leadeth to destruction. Matt. vii. 13. I would press you to exert a becoming resolution, and courageously to enter in through the straight gate of self-denial and holiness; for wide is the gate and smooth and spacious the way which leads to destruction; and there are many who enter into destruction by it.

307 *Xerxes, the liberty of Greece to yoke,*

Xerxes succeeded his father Darius on the throne of Persia; he continued the warlike preparation of his father, and added the revolted kingdom of Egypt to his dominions; he afterwards invaded Europe. The battle of Thermopylae was the beginning of the disgrace of Xerxes. Mortified with the ill success of his expedition he hastened to Persia, and in thirty days he marched over all that territory which he had passed with much pomp in the space of six months. When he reached the Hellespont, Xerxes found the bridges of boats which he had erected there, destroyed by the storms, and he crossed the

straits in a fishing vessel. Restored to his kingdom and safety, he forgot his dangers and defeats, and gave himself up to riot and pleasure.

308 *From Susa his Memnonian palace high*

The chief town of Susiana in Asia, the capital of the Persian empire, the royal palace was built with white marble, and its pillars were covered with gold and precious stones ; it has been called Memnonia, or the place of Memnon.

309 - - - *and over Hellespont*

Bridging his way, Europe with Asia join'd,

Hellespont, a narrow strait between Asia and Europe, which received its name from Helle, who was drowned there in her voyage to Colchis. Also celebrated for the death of Leander, and for the bridge of boats which Xerxes built over it, when he invaded Greece.

328 *Betwixt the Centaur*

Centaur, in mythology, were a kind of fabulous monsters, half men and half horses. This fable is differently interpreted : some suppose the Centaurs to have been a body of shepherds and herdsmen, rich in cattle, who inhabited the mountains of Arcadia, and to whom is attributed the invention of pastoral poetry. Centaurus, the Centaur. This is a part or moiety of a constellation, in form of half man half horse ; usually joined with the wolf.

328 - - - *and the Scorpion steering*

According to Ovid, this serpent was produced by the earth, to punish Orion's family for having boasted that there was not on the terraqueous

globe any animal which he could not conquer. Some assert, that Orion challenged Diana, who should kill most wild beasts; whereupon she raised up a scorpion, which bit and killed him.

329 - - - *while the sun in Aries rose :*

Aries is the ram with the golden fleece, which Jupiter prepared to carry Phryxus and Helle in the air from Ilchos in Thessaly, towards Colchis, adjacent to the eastern extremity of the Euxine or Black Sea. Helle became giddy and fell into the sea, from which circumstance it received the name of Hellespont. Phryxus arrived safe at Colchis; where he sacrificed the ram to Jupiter, and suspended its fleece upon a tree in a forest consecrated to Mars; many authors have endeavoured to show, that this fable is an allegorical representation of some real history. It is, perhaps, best explained, by supposing it to refer to the profit of the wool trade to Colchis, or the gold which they commonly gathered there in fleeces in the river.

337 - - - *but when he saw descend
The Son of God to judge them,*

What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29.

403 *My substitutes I send ye,*

That through death he might destroy him that had the power of death, that is, the devil. Heb. ii. 14.

424 *Of Pandemonium, city and proud seat
Of Lucifer,*

Pandemonium, the infernal court or palace.

- 425 *Of Lucifer, so by allusion call'd,
Of that bright star to Satan paragon'd.*

Lucifer, the name of the planet Venus, or morning star. It is called Lucifer, when appearing in the morning before the sun; but when it follows it, and appears some time after its setting, it is called Hesperus.

- 431 *As when the Tartar from his Russian foe
By Astracan over the snowy plains*

The princes of Muscovy or Russia were subject to the Tartars, and their history was little known till the reign of John Basilowitz the 1st. who drove out the Tartars, and assumed the title of Czar, in 1486. His grandson, John Basilowitz the 2nd. added Astracan and the vast tracts of Siberia to his other dominions.

- 433 - - *or Bactrian Sophi from the horns
Of Turkish crescent,*

The Persians were subdued by the Tartars under Tamerlane, whose posterity established themselves on the throne. These were supplanted by the Sophi family; Sophi, or wool, which name was given to that king who first wore the woollen turban or vest, or pure and sincere because he professed to be of the race of Alla, the above king was Israel Sophi, chief of the seventh race of their kings, who from a shepherd, by his courage and good fortune was raised to the throne, A. D. 1370. The last of this family was dethroned by his ambitious general, Kouli Khan, in the year 1735. In 1739 he invaded India and conquered the Mogul empire, taking Delhi, and acquiring great wealth, but committing the most horrible

massacres. This monster was, in self-defence, murdered by his own officers, in 1747.

435 *The realm of Aladule in his retreat*

To Tauris or Cashbeen :

Aladule, a province of Asiatic Turkey, being the most easterly division of the lesser Asia, comprehending the ancient Cappadocia and Armenia Minor, so called by the Turks from Aladule the last king, slain by Solymus I. A. D. 1516. Tauris, a city of Persia, in Asia, the ancient Ecbatana, capital of Media. Casbin, a beautiful city of Persia, the inhabitants are Mahometans, a few Christians, and some Jews, who are considerable merchants.

418 - - - *his fulgent head*

And shape star bright appear'd or brighter clad

How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which did weaken the nations !

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God ; I will sit also upon the mount of the congregation in the sides of the north :

I will ascend above the heights of the clouds ; I will be like the Most High. Yet thou shalt be brought down to the sides of the pit. Ps. xiv. 12, 13, 14.

524 *Scorpion and Asp*

Among the noxious animals which infest the continent of Africa, besides those of the serpent kind, is a hideous insect, which is called a scorpion, whose sting is incurable, and, in many parts, causes immediate death. In order, how-

ever, to counteract the effects of the sting, they anoint the place with oil, in which a bruised scorpion has been steeped. Asp, a little serpent, whose bite is deadly.

524 - - - and *Amphisbœna dire*

A serpent which seems to have two heads, and goes both ways.

525 *Cerastes horn'd,*

A reptile of Africa, which naturalists have mentioned in all ages, not only on account of the malignancy of its poison, but also of its medicinal virtues, claims our particular attention. It is from thirteen to fourteen inches in length; its head is triangular and flat, and in the upper jaw has two canine teeth, hollow and crooked inward, and of a remarkable fine polish. Under these teeth is contained the bag or reservoir of poison, which, considering the size of the reptile, is very copious, and appears like a drop of laudanum. Immediately after the cerastes has bitten any creature, the power of doing farther injury is not destroyed, but lessened.

525 - - - *Hydrus and Elops drear*

Hydrus, a water serpent. The bite of the water or sea snake has been considered harmless.

526 *And Dipsas not so thick swarm'd once the soil
Bedropt with blood of Gorgon*

The Dipsas, or thirst serpent, which is to be found in many parts of Africa, is three quarters of a yard in length, and has a broad neck and sable back. The bite of this reptile causes an immediate inflammation, which is speedily followed by an unextinguishable thirst, unless some anti-

dote be applied. It is said by Mythologists, that when Perseus had conquered the Gorgons, and cut off Medusa's head, he took his flight towards Ethiopia, and that the drops of blood which fell from the head of Medusa were changed into serpents which have ever since infested the sandy desarts of Lybia: Gorgo, the name of the ship which carried Perseus after his conquest, and Dipsas the river of Cilicia, flowing from Mount Taurus. Diodorus and others explain the fable of the Gorgons, by supposing them to be a warlike race of women near the Amazons, whom Perseus with the help of a large army destroyed.

527 - - - *or the isle*

Ophiusa

The serpent island, because it is much infested with serpents, of which there are three, two in the Mediterranean, and one in the Propontis near Constantinople.

528 - - - *but still greatest he the midst,*

Now Dragon grown,

Satan transformed to that shape.

Thus riding on his curls, he seem'd to pass

A rolling fire along, and singe the grass.

More various colours through his body run,

Than Iris, when her bow imbibes the sun.

VIRGIL.

529 - - - *larger than whom the sun*

Engender'd in the Pythian vale on slime,

Python, a serpent sprung from the mud and stagnated waters which abounded on the surface of the earth after the deluge of Deucalion, so much celebrated in ancient history, is supposed to

have happened 1503 years B. C. Apollo attacked the monster and killed him ; in commemoration of which was instituted the Pythian Games.

559 - - - *sat thicker than the snaky locks*

That curl'd Megaera ;

One of the three furies. They were represented with a grim and frightful aspect, with a black and stained garment, and serpents wreathing round their heads instead of hair. They held a burning torch in one hand, and a whip of scorpions in the other, and were always attended by terror, rage, paleness and death. In the infernal regions they were seated around Pluto's throne, as the ministers of his vengeance.

562 *Near that bituminous lake where Sodom flam'd*

Their vine is of the vine of Sodom, and of the fields of Gomorrah ; their grapes are grapes of gall, their clusters are bitter. Deut. xxxii. 32.

- 580 *And fabled how the serpent, whom they call'd
Ophion with Eurynome.*

A serpent said to have sprung out of the teeth of the serpent which was slain by Cadmus, and therefore became one of his companions ; others say he was one of the Titans, the husband of Eurynome.

582 *Of high Olympus*

Mount Olympus was the spot where Jupiter has always been supposed by the poets to have held his court. The true description of Olympus is, that it is a mountain of Macedonia, covered with grottos and woods, with an elevation of a mile or a mile and a half, which is considerably less than that of Mount Etna, or the Alps.

588 - - - *thence by Saturn driven*

And Ops, ere yet Dictæan Jove was born.

Saturn, the emblem of Time, who is said to have been king of Italy. Some writers suppose Saturn to have been the same as Noah ; Ops, a daughter of Cœlus and Terra, the same as the Rhea of the Greeks, who married Saturn, and became the mother of Jupiter. Tatius built her a temple at Rome. She is generally represented as a matron, with her right hand opened, as if offering assistance to the helpless, and holding a loaf in her hand. Her festivals were called Opalia.

588 - - - *behind her Death*

Close following pall for pall, not mounted yet

On his pale horse :

And I looked, and behold a pale horse ; and his name that sat on him was Death, and hell followed him ; and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. Rev. vi. 8. (See West's beautiful picture of Death on the Pale Horse).

616 *See with what heat these dogs*

For without are dogs. Rev. xxii. 15. But without are the unclean, who merit no better a name than that of dogs, as they debase their rational faculties to the service of vicious actions, and with them must be ranked too, every one who loveth and maketh a lie, who forges falsehood, and practises it, or acts in any allowed contradiction to the great eternal rule of truth and rectitude.

Say, why was man so eminently rais'd
 Amid the vast creation ? why ordain'd
 Through life and death to dart his piercing eye,
 With thoughts beyond the limits of his frame ?
 But that th' Omnipotent might send him forth,
 In sight of mortal and immortal pow'rs,
 As on a boundless theatre, to run
 The great career of justice ; to exalt
 His gen'rous aim to all diviner deeds ;
 To chase each partial purpose from his breast ;
 And through the mists of passion and of sense,
 And through the tossing tide of chance and pain
 To hold his course unfalt'ring, while the voice
 Of truth and virtue, up the steep ascent
 Of nature, calls him to his high reward,
 Th' applauding smile of heaven. AKENSIDE.

641 *He ended, and the heav'nly audience loud
 Sung Hallelujah, as the sound of seas,*

And I heard a sound which was as the voice of
 a great multitude, and loud as the voice of many
 waters, when the waves of the sea are in a violent
 agitation, and like the voice of mighty thunder-
 ings, saying, Hallelujah for the Lord God Al-
 mighty, the Omnipotent Jehovah, who is the
 Author and support of universal nature, reigneth,
 and is about to exalt his kingdom among men to
 more visible splendour than it has ever yet worn.
 Rev. xix.

643 *Just are thy ways*

And they sing the song of Moses, the servant
 of God, and the song of the Lamb, saying,
 great and marvellous are thy works, Lord God

Almighty: just and true are thy ways, thou King
of saints. Revi xv. 3.

647 *New Heav'n and Earth shall to the ages rise
Or down from Heav'n descend.*

And I, John, saw the holy city, New Jerusalem,
coming down from God out of heaven.
Rev. xxi. 2.

657 - - - *to th' other five*

Their planetary motions and aspects

Five girdles bind the skies ; the torrid zone
Glow's with the passing and repassing sun :
Far on the right and left, th' extremes of heaven,
To frosts and snows, and bitter blasts are given ;
Betwixt the midst and these, the gods assign'd
Two habitable seats for human kind :
And cross their limits cut a sloping way
Which the twelve signs in beauteous order sway :
And as five zones the ethereal regions bind,
Five correspondent are to earth assign'd :
The sun with rays' directly darting down
Fires all beneath, and fries the middle zone :
The two beneath the distant poles, complain
Of endless winters and perpetual rain :
Betwixt th' extremes two happier climates hold
The temper that partakes of hot and cold.

VIRGIL.

664 - - - *To the winds they set*

Their corners,

He maketh the clouds his chariot, and walketh
upon the wings of the wind ; he causeth the
vapours to ascend from the ends of the earth ;
he maketh lightnings for the rain : he bringeth
the wind out of his treasures. Psalm cxxxv. 7.

671 - - - *Some say the sun*

Was bid turn reins from th' equinoctial road

The equinoctial line divides the globe into two equal parts, forming the northern and southern hemispheres ; our charming poet, Thomson, has finely introduced the change occasioned by the revolution of the signs of the zodiac, in his Seasons.

These as they change, Almighty Father, these
Are but the varied God. The rolling year
Is full of thee. Forth in the pleasing spring
Thy beauty walks, thy tenderness and love,
Wide flush the fields ; the softening air is balm ;
Echo the mountains round, the forest smiles ;
And ev'ry sense, and ev'ry heart is joy :
Then comes thy glory in the summer months,
With light and heat refulgent ; Then thy sun
Shoots full perfection through the swelling year :
And oft thy voice in dreadful thunder speaks ;
And oft at dawn, deep noon, or falling eve,
By brooks, and groves, in hollow whispering
gales.

Thy bounty shines in autumn unconfin'd,
And spreads a common feast for all that lives.
In winter awful, thou ! with clouds and storms
Around Thee thrown, tempest o'er tempest roll'd,
Majestic darkness ! on the whirlwind's wing
Riding sublime. Thou bidst the world adore,
And humblest nature with thy northern blast.
Mysterious round ! what skill what force divine,
Deep felt, in these appear ! a simple train,
Yet so delightful mix'd, with such kind art,
Such beauty and beneficence combin'd ,

Shade, unperceived, so softening into shade ;
 And all, so forming an harmonious whole :
 That ~~as~~ they still succeed, they ravish still.

686 *From cold Estotiland,*

Estotiland ; so called by the fishermen of Friezland, and afterwards by the Portuguese : and called Terrade Labrador ; that is, Land of Labour, being difficult to cultivate : also called New Britain. It is a country in North America ; bounded by Hudson's Straits and the Atlantic Ocean ; on the north by the same ocean, on the east by the river St. Lawrence, and Canada on the south, and by Hudson's Bay on the west ; extremely cold and mountainous ; over ran with forests and wild beasts. The natives, called Esquimaux, go naked, notwithstanding the cold ; and hunt for furs, which they sell to the English and French. The inhabitants are mostly idolators.

687 *Beneath Magellan*

This navigator was a Portuguese, and set sail under the auspices of the Emperor Charles the Fifth, from Seville, a port in Spain, the 10th of August, 1519 ; and, having discovered the Magellanic Straits, in South America, through them he entered the South Sea : and, after discovering the Ladrone Islands, he arrived at the Philippines, where he was killed in a skirmish with the natives. His ship returned to Seville, by the way of the Cape of Good Hope, under the direction of Jean Sebastian del Cano, the 8th of September, 1522, after a voyage of about three years.

687 - - - *At that tasted fruit*

The sun as from Thyestean banquet,

Thyestus was banished from Argos for his immoralities : his brother, Atreus, to punish him, invited him to partake of an elegant entertainment ; but what was his horror, to find that he had been feeding on his own children. This action appeared so barbarous that, it is said, the sun stood still, or chang'd his usual course, not to be a spectator of so shocking a scene.

696 *Of Norumbega,*

A large country of North America, having Nova Scotia on the south west, and New England on the north west, and the ocean on the east.

696 - - - *and the Samoed shore*

The most northerly province of Russia in Europe, situate on the Frozen Ocean, and on both sides the river Oby, joining to Siberia. The inhabitants are rude, savage and gross idolators, living in huts and caves under the snow : they hunt in the winter, and fish in the summer.

699 *Boreas, and Cæcias, and Argestes loud.*

Boreas, the north wind : Cæcias, the north west wind ; Argestes, a river of Mysia, in Asia Minor, near the Hellespont, from which the wind blows upon Greece.

700 *And Thrascias*

Blowing from Thrace, now Romania in Europe upon Greece : the north west wind.

702 *Notus and Afer black with thund'rous clouds
From Serralliona ;*

In the west of Africa is the great river Sierra Leona, which is said to be nearly three

leagues wide at its entrance ; but a short way up the channel, it is reduced to the breadth of a single mile. It abounds with fish, and is greatly infested with crocodiles and alligators. The banks are adorned with large and beautiful trees ; and the river, in its course, forms several delightful islands, covered with palms, from which the natives make great quantities of wine. The country to the south of this river is extremely mountainous ; and is properly denominated, Sierra Leona, or the Mountains of the Lions ; while on the north it is low and flat, where the heat of the sun, before the noon-tide breeze springs up, is almost intolerable. In general, it is reckoned an unhealthy climate to Europeans ; and the continual thunder and rain, with a suffocating air that prevails during four months in the year, produce the most fatal effects, especially on the constitutions of strangers : nor are they innocent with respect to the natives, who are obliged to confine themselves in their chambers, for several days successively, to avoid the pestilential infection of the atmosphere. Sometimes tornadoes produce awful and astonishing scenes ; in which the sun is veiled, in mid-day splendour, and the most tremendous and pitchy darkness succeeds in his place, and the face of nature seems wholly changed. But however these scenes may effect the minds of strangers with terror and amazement, custom has rendered their appearance a matter of indifference to the natives, who contemplate the dreadful changes of nature without any particular emotion.

704 *Forth rush the levant and the ponent winds*

The levant, east wind ; the ponent, the west wind.

705 *Eurus and Zephyr*

The east and west winds.

706 *Sirocco and Libeccio.*

Sirocco, a periodical wind, which prevails in the south of Europe, for about twenty degrees, in the beginning of summer : it commonly blows from south east, and is hot and dry : it occasions great weakness and lassitude in men and animals, and injures plants by its scorching influence. Libeccio, a south west wind, is violent and destructive of the harvest and crops.

769 - - - *his doom is fair,*

That dust I am, and shall to dust return :

Dust thou art, and unto dust thou shalt return,
Genesis, iii. 19.

815 - - - *both death and I*

Am found eternal, and incorporate both,

Death, with its incidental train of miseries, was to be the consequence of his transgression ; not only to him and his race, but to the whole terrestrial creation. Evil exists ; and we are informed how it first came into the world ; not by the order of God, but by the fault of man.

24 - - - *But from me what can proceed,*

But all corrupt,

Who can bring a clean thing out of an unclean ?
Job, xiv. 4.

936 *Me, me only, just object of his ire.*

And so death passed upon all men ; for the Lord God, in his just wrath at this rebellion of the work of his hand, cursed the ground for their

sake, the ground which he had so lately pronounced good.

- 1072 *Or by collision of two bodies grind
The air attrite to fire,*

Attrite, fretted, galled ; or by attraction, that universal tendency which all bodies have towards one another, from which a great many of the surprising phenomena of nature may be easily accounted for.

- 1074 *Tine the slant lightning,*

From the Saxon Tynan: tind, a candle ; that is, to light or set on fire.

- 1086 *What better can we do, than to the place
Repairing where he judg'd us, prostrate fall*

The same pride of heart that disposed our first parents to sin, lurks in our nature, and accompanies us in our most serious studies ; while the same subtle enemy who beguiled Eve, is still eve at hand to instil poisôn, even through the medium of the sacred texts ; upon which alone we can build our hopes of reconciliation to God, perseverance in well-doing, and final acceptance.

- 1093 *Undoubtedly he will relent and turn
From his displeasure ;*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Luke, xv. 18.

Yet, gracious Father, plead thy sacred cause ;

To thee the secrets of all hearts are known ;
There are, who oft have broke thy righteous laws ;

Have known thy will, yet have performed their
own ;

Oh ! be to such thy boundless mercy shown,

Enforce obedience by thy chords of love ;
Hear thou the pensive sigh, the anguish'd groan,
Th' unequal conflict shall thy pity move,
And call down help divine from thee in heaven
above. ' B. B. W.

END OF THE TENTH BOOK.

BOOK XI.

2 *For from the mercy seat above*

And thou shalt make a mercy seat of pure gold ; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

And thou shalt put the mercy seat above the ark ; and in the ark, thou shalt put the testimony that I shall give thee.

And there will I meet with thee, and I will commune with thee, from above the mercy seat, from between the two cherubims, which are upon the ark of the testimony, of all things which I will give thee in commandment, unto the children of Israel. Exodus, xxv. 17, 21, 22.

6 - - *which the spirit of prayer*
Inspired,

But though we are not able to speak these desires, they are not concealed from God : he who searcheth the inmost recesses of human hearts, knoweth what is the mind of the spirit ; he reads all these secret agitations of our spirits, which answer to the emotions of his ; for he manages affairs for his saints, according to the gracious will and appointment of God : a circumstance which we cannot recollect without the greatest

pleasure, and the most cheerful expectations of receiving every suitable blessing in consequence of it, and in answer to these prayers which are presented to God under such influence.

12 *Deucalion and chaste Pyrrha,*

Deucalion, a son of Promotheus, who married and reigned over Thessaly: in his reign the earth was covered with a deluge. When the waters had retired from the surface of the earth, they went to consult the oracle of Themis, and were directed to repair the loss of mankind, by throwing behind them the bones of their grandmother; by this was meant the stones of the earth, from which it became again peopled.

13 - - - *before the shrine*

Of Themis stood devout.

She was the first to whom the inhabitants of the earth raised temples. Themis is said to be the wife of Jupiter, and daughter of Cœlus and Terra.

23 - - - *these sighs*

*And pray'rs, which in this golden censer, mix'd
With incense, I thy priest before thee bring,*

While we prepare ourselves, with silent admiration, to attend the discoveries here opening upon us, let us rejoice in the symbolical representation of the intercession of Jesus, our High Priest, shadowed forth, in so beautiful and expressive a manner, by the angel standing at the altar with the golden censer and much incense. Behold how the prayers of all the saints ascend before God with acceptance! See the method we are to take, if we desire that ours should be

acceptable to him ; and, encouraged by such a view, let us offer them up, not only with humility, but with cheerful confidence, though we are conscious of their great unworthiness. Revelations.

32 - - - let me

Interpret for him, me his advocate,

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins : and also for the sins of the whole world. John, ii. 1, 2.

42 - - - where with me

*All my redeem'd may dwell in joy and bliss,
Made one with me, as I with thee am one.*

That they all may be one, as thou, Father, art in me, and I in thee ; that they also may be one in us ; that the world may believe thou hast sent me.

And the glory which thou gavest me, I have given them ; that they may be one, even as we are one :

I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. John, xvii. 21, 22, 23.

73 - - - he blew

His trumpet, heard in Oreb since perhaps

Specially the day that thou stoodest before the Lord thy God in Horeb ; when the Lord said unto me, Gather me the people together ; and I will make them hear my words ; that they may learn to fear me all the days that they shall live

upon the earth, and that they may teach their children.

76 - - - *Th' angelic blast*

Fill'd all the regions:

The voice of the trumpet sounded long, and wax'd louder and louder. Exodus, xix. 19

84 *Oh sons, like one of us, man is become*

To know both good and evil,

And the Lord God said, Behold, the man is become as one of us, to know good and evil.

• Gen. iii. 22.

93 - - - *Lest therefore his now bolder hand*

Reach also of the tree of life, and eat

And now lest he put forth his hand, and take also of the tree of life, and live for ever ; therefore the Lord God hath sent him forth from the Garden of Eden, to till the ground from whence he was taken. Gen. iii. 23, 24.

108 - - - *Yet lest they faint*

At the sad sentence rigorously urg'd,

For I will not contend for ever, neither will I be always wroth ; for the spirit should fail before me, and the souls which I have made.

For the iniquity of his covetousness was I wroth and smote him : I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him : I will lead him also, and restore comforts unto him and to his mourners. Isaiah, lvii. 16, 17, 18.

129 - - - *four faces each*

Had, like a double Janus,

Janus, said to be an ancient king of Italy, the son of Apollo. During his reign, Saturn was driven

from heaven by his son Jupiter, and came to Italy ; where he was received by Janus with much hospitality, and made his colleague on the throne. Janus is represented with two faces, because he was acquainted with the past and future : some statues represent him with four faces. After death Janus was ranked among the gods, for his popularity, and the civilization which he had introduced among the wild inhabitants of Italy.

130 *Spangled with eyes, more numerous than those
Of Argus,*

A king of Argos, represented as having an hundred eyes : Juno sent him to guard Io : Mercury, by order of Jupiter, lulled all his eyes asleep, by the sound of his lyre, and slew him. Juno placed the eyes of Argus into the tail of the peacock.

133 - - - *the pastoral reed
Of Hermes, or his opiate rod.*

A title of Mercury, who was the god of eloquence and merchandise ; the messenger of the gods, and the inventor of weights and measures ; he is represented with winged shoes and hat ; and holding a winged rod bound with two serpents. His rod was called a Caduceus : it was the attribute of Mercury ; and had been given him by Apollo, in return for his lyre. Prudence is supposed to be represented by the two serpents, and the wings are the symbol of diligence ; both necessary in the pursuit of business and commerce, which Mercury patronized.

- 135 *Leucothea wak'd, and with fresh dews imbalm'd*
The earth

Leucothea was admired by Apollo : as he could not save her from death, he sprinkled nectar and ambrosia on her tomb ; from whence grew that beautiful tree which bears frankincense.

- 138 *Strength added from above, new hope to spring*
Out of despair,

I will worship towards thy holy temple, and praise thy name for thy loving kindness, and for thy truth ; for thou hast magnified thy word above all thy name.

In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.
 Psalms, cxxxviii. 2, 3.

- 158 - - - *Whence hail to thee*
Eve rightly call'd mother of all mankind,

And Adam called his wife's name, Eve ; because she was the mother of all living. Gen. iii. 20.

- 185 *The bird of Jove stoop'd from his airy tour,*

An eagle, in heraldry, is the symbol of royalty, as being the king of birds ; and, for that reason, was dedicated by the ancients to Jupiter.

In heathen story, the eagle is placed in a pre-eminent rank. Among the many fabulous and wildly imagined circumstances that are related of Jupiter, one is, that he was, in his infancy, fed by an eagle with nectar ; and that, in gratitude for such service, he elected this bird to be his attendant, to bear his lightning, and to serve him occasionally as a messenger.

213 *When the angels met**Jacob in Mahanaim,*

Jacob called the place Mahanaim, where he saw armies of holy angels, protecting him from the anger of Esau : and Jacob went on his way, and the angels of God met him ; and when Jacob saw them, he said, This is God's host : and he called the name of that place, Mahanaim. Gen. xxxii. 1, 2. A city was built there, in memory of this glorious vision, in the tribe of Gad, in the land of Gilead, beyond Jordan, for the priests near Ramath : David fled to it, as a sacred place of refuge, in his exile under Abraham's usurpation : it is forty-one miles east of Jerusalem.

216 *Nor that which on the flaming mount appear'd**In Dothan cover'd with a camp of fire,*

Then the king of Syria warred against Israel, and took counsel with his servants, saying ; In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying ; Beware that thou pass not such a place ; for hither the Syrians are come down. Therefore, the heart of the king of Syria was sore troubled for this thing ; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel ?

And one of his servants said, None, my lord, O king ; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying ; Behold he is

in Dothan. Therefore sent he thither horses and chariots, and a great host; and they came by night and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold an host compassed the city; and his servant said, my master, how shall we do?

And Elisha prayed, and said, Lord, I pray thee open the eyes of the young man; and he saw the mountain was full of horses and chariots of fire round about Elisha. 2 Kings, vi. 11, 12, 13, 14, 15, 16, 17.

235 *As Raphael*

An arch-angel, to whom Milton gives the title of the sociable and friendly.

242 *Livelier than Maliboean,*

A city of Thessaly, on the sea coast, famous for the art of dying the finest purple, by means of a shell fish called Perpuna and Osheem, which they caught in the sea near. This beautiful colour was found by accident at Tyre: an hungry dog, it is said, broke a shell by the sea side and eat the fish, which left the colour on his mouth. Hence they became masters of that art, and the colour became valuable as gold, and it was the distinguishing mark of emperors, &c.

242 - - - *or the grain*

Of Sarra,

A town of Phœnicia, the same as Tyre, famous for their dying purple. Hence came the name of sarranus, often applied to Tyrian colours.

243 *Iris had dipt the woof;*

Iris, the rainbow, a natural meteor in the clouds, caused by the reflection of the rays of

the sun upon them ; therefore it appears only in rainy weather. The Almighty made it a sign of his covenant with Noah, that the earth should never again be drowned.

337 - - - *and ev'ry kind that lives,*

Fomented by his virtual pow'r and warm'd :

In him we live, and move, and have our being. His power created all, and by his goodness all are supported. Acts, xvii. 28. Let us consider ourselves as his offspring, honouring him and loving him as the great Father of our spirits ; and since we have so necessary and uninterrupted a dependance upon him ; since in him we live, move and exist continually, let all the affections of our hearts, and all the actions of our lives, be consecrated to his service.

359 - - - *supernal grace contending*

With sinfulness of men ;

The Lord hath said, by his prophet, and ye shall seek me and find me, when ye shall search for me with all your heart.

361 - - - *and to temper joy with fear*

And pious sorrow,

Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Psalms, ii. 11, 12.

376 - - - *So both ascend*

In the visions of God :

And he put forth the form of an hand, and took me by a lock of mine head, and the spirit lift me

between the earth and heaven, and brought me in the visions of God to Jerusalem. Ezek. viii. 3.

383 *Our second Adam in the wilderness,*

The first man Adam, when God had breathed into his nostrils the breath of life, was made a living soul, so that even in the original state of rectitude and felicity in which man was created, he was made capable of, and fitted to, an animal life here upon earth; whereas the Lord Jesus by virtue of the influence he has upon all his seed, as their spiritual Head and great federal Representative, may well be called the second or latter Adam, he came originally from the heavenly world, to which he is returned; and whatever of earth there was in the composition of the body he condescended to wear, it is now completely purified and refined into the most glorious form.

388 *Of Cambalu, seat of Cathaian Can*

The principal city of Cathay, a province of Tartary, the ancient seat of the Chams.

389 *And Samarch and*

The shief city of Zagathaian Tartary.

389 - - - *by Oxus*

A river that rises in Tartary, and falls into the Caspian sea.

389 - - - *Temir's throne,*

The birth place and royal residence of Tamerlane. Like Alexander the Great, he subdued more kingdoms in thirty-five years than the Romans did in eight hundred, and boasted he had three parts of the world under his power, he died in 1405.

390 *To Paquin, of Sinoëan kings,*

Paquin, or Pekin, the royal city of China, Sinoë, an ancient part of China, mentioned by Ptolemy.

391 *To Agra,*

The capital city of the province of Agra, or Hindostan, in India, where the Mogul frequently resides.

391 - - *and Lahor of great Mogul*

The capital of the province of Lahor ; it was once the seat of the Mogul empire, but since its removal, has gradually fallen to decay. Mogul or white, because they are descended from Moghul Tartars, or some white men who invaded India, and erected a kingdom in Bengal, about A. D. 1187. The present Mogul is of the race of Tamerlane.

392 *Down to the golden Chersonese*

The Chersonese, so called by the ancients, is the Peninsula of Malacca.

393 *The Persian in Ectaban sat,*

The emperor of Persia whose royal seat was at Ectaban, formerly the capital of Persia, at present Ispahan.

394 - - *or where the Russian Ksar
In Moscow,*

Ksar, Czar, or Tzar, the Czar of Muscovy, in Moscow, the metropolis of all Russia.

395 *Or the Sultan in Bizance*

The grand signior in Constantinople, so called from Constantine the Great, who rebuilt, enlarged, and beautified it, and made it the royal

seat of the Roman empire, A. D. 300. Its former name Byzantium.

396 *Turchestan born*

From the country of the Turks, a province of Zagathaian Tartary, lying between Great Tartary and the empire of the great Mogul, on the east of Catha, having Tartaria propria on the north, and Indostan on the south.

397 *Th' empire of Negus*

The Upper Ethiopia, or the land of the Abyssinians, subject to one sovran, stiled in their language, Negus, or king.

398 *Ercoco,*

A sea port town of Ethiopia on the Red Sea, with a fine harbour, the north east boundary of the Abyssinian empire.

399 *Mombaza*

A large city, the capital of a small kingdom of the same name, in a small island near the line in the eastern ocean, now subject to the king of Mombassa, who calls himself the emperor of the world.

399 - - - and *Quilola,*

A capital city upon a river of the same name, between Mosambique and Melind, the east shore of Africa, near Zanguebar, in Ethiopia Inferior. The kings of Quiola were masters of Mombaza, Melind, and some adjacent islands; the Arabs first traded amongst them, then the Mahometans, at present the Portuguese.

400 *And Sofala thought Ophir,*

Sofala, a petty kingdom in Lower Ethiopia,

supposed to be the Ophir from whence Solomon brought gold.

400 - - - to the realm

Of Congo,

A kingdom in the Lower Ethiopia, on the western shore of Africa, it is fruitful and well watered, and abounds with serpents of an immense size.

401 *And Angola,*

A kingdom south of Congo.

402 *Or thence from Niger flood*

The river Niger divides Negro-land into two parts.

402 - - - to Atlas Mount

A chain of mountains in the western part of Africa.

403 *The kingdom of Almansor,*

Joseph Almansor 1st. was emperor of Morocco, he invaded Spain with sixty thousand horse and ten hundred thousand foot, A. D. 1158, and usurped the territories of the Spanish Moors who invited him. He was beaten by the Christians and slain with an arrow, at the siege of Santarem, in Portugal.

403 - - - *Fez and Sus,*

Morocco, and Algiers, and Tremisen;

Fez, Sus, Morocco, and Tremisen, are all kingdoms in Barbary.

405 *On Europe thence, and where Rome was to sway*

Europe is the smallest of the four quarters of the world, but its inhabitants are considered as the most active and intelligent race of mankind. Rome was founded about 752 years B. C. by Romulus: this city, the fame of which extende

through the known world, was, at first, only a mile in circumference, and inhabited by those who sought a refuge from other places.

407 *Rich Mexico, the seat of Montezume,*

A considerable country in North America. Montezume was subdued by the Spanish general, Cortes.

408 *And Cusco in Peru,*

Cusco the capital of Peru, in South America.

409 - - - *the richer seat*

Of Atabalipa,

The last and one of the most magnificent and peaceable emperors of Peru, subdued by the Spanish general, Pizarro.

409 - - - *and yet unspoild*

Guiana,

A country in South America.

410 - - - *whose great city Geryon's sons*

Call El Dorado :

Geryon's sons, Geryon a king of Catalonia in Spain, by which Milton means the Spaniards. They called the city (Manhoa) El Dorado, or the golden city, on account of its richness and extent.

429 *His eyes he open'd and beheld a field,*

As the sons of Adam and Eve came to maturity a strong diversity appeared in their tempers. Cain the eldest was morose, selfish, and envious ; Abel the younger was gentle, yielding and pious. Adam endeavoured to plant in them every good sentiment of piety, in Cain he fail'd, Cain was rude and unthankful, but the soul of Abel his brother glowed with religious ardour. The

Almighty Being who sees the recesses of the heart, gave a visible sign of his approbation by accepting the sacrifice of Abel. But the offering of Cain; being unaccompanied by the heart was rejected; this inflamed his passions into hatred, and instigated by the evil one, he imbrued his hands in his brothers blood. Thus death obtained, by murder, the first conquest over man.

457 - - - *but the bloody fact*

Will be avenged, and the others faith approv'd

It was by faith that Abel offered to God a greater and more acceptable sacrifice than Cain; by means of which he obtained a testimony that he was righteous; God by the visible tokens of his favour, bearing witness to his gifts, which he presented on the altar; and by it he, being dead, yet speaketh.

479 *A lazar house it seem'd,*

A house for leprous and other diseased persons.

524 - - - *since they*

God's image did not reverence in themselves.

Because knowing God as the great former of all, and a being of supreme and incomparable perfection, they have not adored and glorified him as God their Maker, neither were duly thankful to him as their great and constant Benefactor, but acted as if they had neither opportunity nor capacity of acquainting themselves with him.

540 - - - *thy senses then*

Obtuse, all taste of pleasure must forego,

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the

years draw nigh, when thou shalt say I have no pleasure in them. Eccl. xii. 1.

551 - - - and patiently attend

My dissolution.

Did we accustom ourselves, when distressed in mind, or suffering in body, to seek our chief comfort in religion, and the perusal of the scriptures, we should find, that under no circumstances whatever man is destined to live without hope, and that all the ways of religion "are pleasantness as well as peace." May we say with holy Job, "All the days of my appointed time I will wait, till my change come."

556 *He look'd, and saw a spacious plain, whereon
Were tents of various hue ;*

Jabal was the father of such as dwell in tents, and of such as have cattle. Gen. iv. 20.

585 - - - whence the sound

Of instruments that made melodious chime

And his brothers name was Jubal ; he was the father of all such as handle the harp and organ. Gen. iv. 21.

561 - - - his volant touch

*Instinct through all proportions low and high
Fled and pursued transverse the resonant fugue.*

Fugue, a flight of sounds where the notes chase one another like an echo ; Jubal is said to be the inventor of musical instruments, he is styled Apollo by the heathens.

564 *In other part stood one who at the forge
Lab'ring,*

Tubal Cain, an instructor of every artificer in brass and iron. Gen. iv. 22.

573 - - - *After these,*

But on the hither side, a different sort

See the 5th Chapter of Genesis, the genealogy, age, and death of the patriarchs.

576 *Down to the plain descended :*

The place where dwelt the descendants of Cain.

576 - - - *by their guise*

Just men they seem'd,

The scripture speaks of them as the worshippers of the true God, and Josephus informs us, that they were addicted to the study of philosophy and astronomy.

606 *Created as thou art, to nobler end*

Holy and pure, conformity divine.

We have this confidence, I say, because God in his eternal counsels designed this and appointed a proper series of subordinate causes to make way for that blessed event in which all is to terminate ; establishing a certain connection between the one and the other ; a connection which in the greatest distress is our confidence and our joy ; He predestinated them to be conformed to the image of his Son. Rom. viii. 29.

607 *Those tents thou saw'st so pleasant, were the tents
Of wickedness,*

I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness.

Ps. lxxxiv. 10.

610 *Unmindful of their Maker, though his Spirit*

Taught them ;

See, Jehovah hath called Bezalcel, and hath

filled him with the spirit of God, to devise curious works. *Exod. xxxv. 30, 31.*

622 *Shall yield up all their virtue, all their fame
Ignobly,*

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually. *Gen. vi. 5.*

642 *Giants of mighty bone, and bold emprise ;*

There were giants in the earth in those days ; And the Lord said, I will destroy man whom I have created, from the face of the earth ; both man and beast, and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them. *Gen. vi. 4. 7.*

665 *Of middle age one rising, eminent
In wise deport,*

And Enoch walked with God. *Gen. v. 22.* Enoch in consideration of his eminent virtues, was admitted to a near intercourse with the Almighty. St. Jude calls him a prophet, and he appears to have been the first who obtained that honourable character. In his time the world was become sadly corrupted and idolatrous ; so soon did sin and infidelity spread among the sons of men. In the departure of Enoch from this world of sin and sorrow, the Almighty altered the ordinary course of things, and gave him a dismissal as honourable to himself as it was instructive to mankind. To convince them that holiness only was acceptable with him, and that he had prepared for those who love him a mansion of glory, he

caused Enoch to be taken from the earth without passing through death.

- 719 *At length a reverend sire among them came,
And of their doings great dislike declar'd,*

At the birth of Noah, in the year of the world one thousand and fifty-seven, the earth was full of inhabitants, and iniquity had increased in an equal proportion with population. For a considerable time, it should seem, the children of Cain, and those of the other branches of Adam's family, kept at a distance from each other. The former were ingenious, and made discoveries of mechanical and elegant manner. But the men of this race were idolators, and devoted their skill to the corruption of morals and the dishonour of God. The goodness was soon swallowed up through the prevalence of iniquity. The blandishments of vice prevailed. Gay amusements paved the way to immorality, and the neglect of devotion led to infidelity and idolatry. The patriarch had faith in God; and he knew that it was his duty to labour with zeal in the province to which he was called, leaving the event to him from whom he had received his communion. The advice of wisdom should ever be on the minds of youth. "My Son, if sinners entice thee, consent thou not."

- 728 *Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk;*

Having declared his intention of destroying the whole race of sinners, except the family of Noah, the Almighty commanded the patriarch to build "an ark for the saving of his house; at the same

time giving him directions of what wood and fashion the vessel should be formed. Make thee an ark of gopher-wood, rooms shalt thou make in it, pitch it within and without with pitch. The length of the ark shall be three hundred cubits, the breadth fifty cubits, and the height thirty cubits. And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life from under heaven : but with thee will I establish my covenant : and thou shalt come into the ark ; thou and thy sons, and thy wife, and thy son's wives with thee. And of every thing of all flesh shalt thou bring into the ark, and take thou unto thee of all food that is eaten, and thou shalt gather it to thee ; and it shall be food for thee and for them. Gen. vi. 14, 15.

737 - - - *and God made fast the door.*

No sooner is the valuable cargo placed in the ark, and Noah with his wife and children entered, but the Almighty with a tender care is said to have shut them in. Gen. vii. 16. While we contemplate this awful scene, let us pause, and in the sublime language of revelation exclaim, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of Saints ! Who shall not fear thee, O Lord, and glorify thy name ? for thy judgments are made manifest. Rev. xv. 3, 4.

824 - - - *but all the cataracts*

Of Heaven set open on the earth shall pour

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,

the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights. Gen. vii. 11.

861 *Anon dry ground appears, and from his ark
The ancient sire descends with all his train ;*

On sunday, November the twenty-seventh, God commanded Noah to leave the ark, with all the creatures that were therein. The disembarkation took up six days, and the day following was set apart for rest and the public worship of God. " And Noah builded an altar to Jehovah." Gen. viii. 28.

890 *Such grace shall one just man find in his sight*

Noah found grace in the eyes of the Lord. Gen. vi. 8. Happy are those persons who commit their concerns into the hands of providence, and who consult the will of the Almighty as their only director in the affairs of life !

892 *And makes a covenant never to destroy
The earth again by flood :*

The Almighty not only gave laws to the first inhabitants of the new world, but he entered into a covenant with them, promising no more to destroy the earth by a flood.

896 - - - *will therein set*

His triple coloured bow,

" And God said this is the token of the covenant which I make between me and you, and every living creature that is with you for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between

me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature, and the waters shall no more become a flood to destroy all flesh.”
Gen. ix.

900 - - - *till fire purge all things new,
Both Heaven and Earth, wherein the just shall
dwell.*

Then shall the heavenly luminaries be quenched in their orbs ; the elements shall melt with fervent heat, and the earth and all therein shall be burnt up : But even then, all those that believe in Christ, and with obedient love have called upon the name of the Lord, shall be saved with an everlasting salvation. May that be through grace our happy portion ; and may its prospects be daily brightning upon us, till it shall open in its full lustre, and shine beautiful and glorious amidst the flames of a dissolving world.

END OF THE ELEVENTH BOOK.

BOOK XII.

- 24 - - - *till one shall rise*
Of proud ambitious heart :

It is supposed that the first governments were patriarchial, until Nimrod laid the foundation for kingly government.

- 33 *A mighty hunter thence he shall be styled*

Nimrod was a mighty hunter before the Lord. And the beginning of his kingdom was Babel. And Jehovah came down to the city and the tower which the children of men builded. And Jehovah said, Let us confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth : Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth. Gen. x.

- 101 - - - *Witness th' irreverent son*
Of him who built the ark,

Ham, the son of Noah, who was himself the father of a family, coming from the secret part of his parents tent, laid open to ridicule the frailty which he had accidentally there witnessed. None but fools will make a mock of sin : but to turn it into exultation, to triumph over the failings of

others, shews a malevolent disposition, suited only to the nature of that being who rejoiceth in evil. In the case of Ham, the offence was much aggravated ; for the object of his derision was an aged and affectionate parent, whom it was his duty to protect. When the patriarch was made acquainted with his behaviour, he pronounced, in the spirit of prophecy, a curse upon Canaan, the son of Ham. And he said, cursed be Canaan ; a servant of servants shall he be unto his brethren. Gen. ix.

114 *Him on this side Euphrates yet residing
Bred up in idol worship,*

Abraham : this patriarch stands eminently distinguished as an example of unshaken confidence in the promise, and of uniform obedience to the will of the Almighty ; on which account he obtained the exalted distinctions of, Father of the Faithful, and the Friend of God. Chaldea was at that time overran with idolatry, and so it continued for many ages afterwards. The prevailing worship was that of the host of heaven ; or the sun, moon and stars, to which a divine influence was attributed : whence the vain science of astrology took its rise among the Chaldeans.

120 - *Yet him God the Most High vouchsafes
To call by vision,*

Now Jehovah had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Gen. xii. 1, 2.

126 - - - *he straight obeys ;
Not knowing to what land, yet firm believes :*

And he went out, not knowing whither he went.

Heb. xii. 8. By faith that illustrious patriarch, Abraham, being called by the God of Glory, who appeared to him, to go out from his father's house and native land, to a distant place, which God promised that he should afterwards receive for an inheritance, obeyed without disputing or murmuring, and went out; though he knew not whether he was going, or to which part of the world he was to steer his course, humbly resigning himself to divine providence to mark out his journey and abode.

125 - - - *with what faith*

He leaves his gods, his friends and native soil

And they went forth from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there. Gen. xi. 31.

126 *Canaan is now attained;*

And they went forth from Haran, to go into the land of Canaan; and into Canaan they came: and Abram passed through the land, unto the place of Sichem, unto the plain of Moreh. And Jehovah appeared unto Abram, and said; Unto thy seed will I give this land.

141 *From Hermon east*

A fertile mountain in the north of Canaan, near Mount Lebanon, beyond Jordan.

144 *Mount Carmel; here the double-founted stream,
Jordan, true limit eastward:*

Carmel, a mountain in the Holy Land, fifty miles north west from Jerusalem. The river Jordan crosses Palestine, from north to south, and falls into the Dead Sea.

146 *Shall dwell to Senir, that long ridge of hills*

Senir or Seir, a long ridge of mountains, with many fertile tracts of land which constituted the country of the Edomites on the south side of the Red Sea and Canaan, forty-six miles from Jerusalem.

152 *Whom faithful Abraham due time shall call,*

Neither shall thy name any more be called Abram; but thy name shall be called Abraham; for a father of many nations have I made thee. Gen. xvii. 5.

153 *A son, and of his son a grand-child leaves .*

In the memoir of Abraham, we have viewed the great patriarch in trying situations: the life of his son Isaac was less diversified; for he having the advantage of a pious education and a good estate, sat down in the possession of it, without feeling the necessity of wandering about, to seek for either pleasure or riches. Eliezer, the pious steward of Abraham, was sent to Mesopotamia, to seek a wife for Isaac, from among the children of his brother Nahor: on his arrival at the place of destination, he stopped at a well, that his camels might drink. This steward had a most tender concern for the welfare of his master; and he shewed it, by a solicitous regard to promote his wishes for success, upon the commission with which he was entrusted. He meets the daughter of Laban at the well, and is charmed with her affability, and secretly wishes that she might prove a branch of his master's brethren. The sacred writer observed, that 'the man wondered at her;' and well he might: the winning grace of such be-

haviour could not but effect any human heart with love and admiration. Condescension and kindness, in persons of distinction, will always have this effect upon persons of lower stations ; and, if those who move in the more elevated circles would but consider how endearing they make themselves by gentle manners, it would be their chief ambition to win a praise so easily obtained. Eliezer is acknowledged as the steward of Abraham, and Rebekah attends him willingly. Let us now turn our eye towards the tents of the patriarch Isaac in Canaan. Isaac 'went out to meditate at even tide.' The stillness of the scene calms every perturbed idea, and reduces into subjection the wildness of fancy. All nature shews sobriety and tends to elevate the mind to the universal parent, whose 'tender mercy is over all his works.' Thanksgiving for blessings produces contrition for offences, and this brings the contemplative man to pray for grace and forgiveness. While the patriarch was exercised in religious contemplation, and probably the thoughts of the new situation he was about to enter into had some share, he lifted his eyes and beheld the camels from Mesopotamia. Rebekah, on seeing the stranger, veiled herself: no grace is so beautiful as female delicacy and reserve. She descended from the camel in a spirit of humility: and Isaac brought her into his mother's tent ; and he loved her, and was comforted for his mother's death.

156 *The grand-child with twelve sons increas'd departs
From Canaan,*

Isaac's two sons were Esau and Jacob ; and

Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. Now Israel loved Joseph more than all his children, because he was the son of his old age ; and he made him a coat of many colours. And Joseph dreamed a dream, and he told it to his brethren ; and they hated him yet more. And Judah said unto his brethren, what profit is it if we slay him and conceal his blood ? come, let us sell him to the Medianites' merchantmen, and they sold him for twenty pieces of silver. And the Midianites sold him into Egypt, unto Potiphar, an officer of Pharaoh's and captain of the guard. Led by the hand of God, the youthful sufferer, after the lapse of a few years, stands forward the preserver of the land of Egypt from famine ; and, advanced by the favour of God, high in the estimation of Pharaoh the king. Jacob, the father of Joseph, heard ' that there was corn in Egypt,' and sent his sons to buy what was necessary for their preservation. The command arose from the occasion, and appeared not as an interposition of providence ; so little could they imagine, that this grievous visitation, which threatened almost universal destruction ; that the patriarch should owe to it a re-union with the son of his heart, that dearly beloved son whom he supposed dead, and had never ceased to lament. We may conceive the delight with which, in answer to his enquiries respecting his father, Joseph heard, Thy servant, our father is in good health ; he is yet alive. His plans were soon arranged, and he seems only to have waited till his astonished brothers had received an important lesson respecting

their own conduct, and had an opportunity to be convinced of his identity, and the high distinction he enjoyed ere he says to them ; ‘ Haste ye, and go up to my father, and say to him ; thus saith thy son Joseph, God hath made me Lord of all Egypt ; come down unto me, tarry not.’

- 160 *He comes invited by a younger son,
In times of dearth,*

Was Joseph then elated with his high advancement, of being lord of all Egypt, and was he vainly desirous, ‘ that all his glory’ should be represented to his father ? No, let us not think so unworthily of him, it was dutiful concern. Jacob had much to fear from the Egyptians : they held the Canaanites in abhorrence. Joseph weighing this, ordered his brethren to relate the glory he was in with Pharaoh king of Egypt, that the venerable man may rest in peace under his son’s influence. Seventeen years did he enjoy the pleasing and pious conversation of Jacob ; and, on being informed that he was ill, he hastened with his sons. Jacob, full of the divine spirit, pronounced a solemn blessing upon Joseph and his sons ; and said, Behold I die ; but God shall be with you, and bring you again unto the land of your fathers

- 165 *Suspected to a sequent king, who seeks
To stop their overgrowth,*

It is not to be supposed, that because this Pharaoh, which was the titular name of the Egyptian kings ; ‘ knew not Joseph ;’ he was, therefore, ignorant of the great services of that illustrious statesman. The public records must

have recorded his name, and the prosperous condition of the colony in Goshen could not but excite such enquiry. It is improbable that the lapse of seventy years should obliterate all recollection of the splendid administration of Joseph; and of that visitation of providence, which, but for his foresight, would have desolated Egypt, as it did the neighbouring countries. 'And Pharaoh said, who is Jehovah that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go.' *Exod. v. 2.*

168 - - *and kills their infant males*

Pharaoh formed the horrid design of rooting out this hated people, by causing all the male children to be put to death as soon as they were born; and by another mandate to his subjects, to cast all the male children, that should be born to the Hebrews, into the Nile. The sacred writer relates the circumstance to introduce the most signal instance of providential deliverance, that is to be found in history. Josephus informs us, that Amram was comforted in a vision, by an assurance, that the child should not only escape the malice of the tyrant, but prove at last the deliverer of the Israelites. The story is not unlikely; and St. Paul asserts, that 'Moses, when he was born, was hidden by his parents three months through faith,' (*Heb. xi. 23.*) which seems to imply, that they had been favoured with some promise concerning him. At the age of forty, he gave up all the prospects to which he was entitled, as the adopted heir of Pharaoh's daughter; choosing rather, as St. Paul expresses it, to endure affliction with the people of God, than to enjoy the

pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt, having respect unto the recompense of reward. Moses, at Mount Horeb, was exceedingly reluctant to accept the high charge, and he was even guilty of obstinate resistance to the divine will; but after he entered upon the work, we find him prompt and vigorous in its execution. Leaving the Israelites, he and his brother boldly entered into the presence of Pharaoh, and addressed him in this dignified strain: Thus saith the Lord God of Israel; Let my people go, that they may hold a feast unto me in the wilderness. Moses and Aaron were directed by the Almighty to appear before the tyrant, who treated them with impious contempt, and demanded of them a miracle to shew their power. His proposition was accepted, the rod in the hand of Aaron was cast on the ground, at the command of Moses, and became a serpent. Pharaoh treated it as a cheat, and sent for his magicians. The Almighty permitted their rods likewise to become serpents; but, that the power of Jehovah might be seen, the rod of Aaron swallowed up the rest; still was Pharaoh's heart hardened. Aaron stretched his rod, and their favourite river Nile became blood: The same river poured forth swarms of frogs, which entered the dwellings of the Egyptians and the palace. Then did he permit Moses, on condition of being freed from the frogs, to let the people go. Again he violated his word, on which, without warning him, the Almighty smote the dust of the earth; and it became lice, throughout all the land of Egypt, upon man and

beast. Next the swarm of flies was so troublesome, that Pharaoh was constrained to yield his consent ; and again was his plighted word broken. Now a grievous disease of 'boils and blains' attack both man and beast. A dreadful storm of hail, mixed with fire, smote throughout the land of Egypt. Pharaoh's fears were alarmed by this awful visitation, which threatened to desolate all the country, except the province inhabited by the Israelites: again he submitted to Moses, and again he deceived. The man of God knew the deceitfulness of his heart ; but, to manifest the glory of Jehovah, Moses went out and stretched his hand to the Lord, and the storm ceased. No visitation is more alarming in those countries than that of locusts. Well, therefore, might the officers of Pharaoh tremble at the denunciation of so dreadful an invasion, and reproached him as being insensible to the calamities of his country. Let the men go that they may serve the Lord their God. Again was the rod of Moses stretched forth, and an east wind brought up the ministers of divine vengeance, which darkened all the land, and devoured all the herbs of the field. Again Moses stretched his hand, and a thick darkness covered the land three days ; but the children of Israel had light in their dwellings. All these signs and wonders having failed to humble the haughty Pharaoh, the Almighty proceeded to make a more terrible display of his power ; and, therefore, he said to Moses, 'About midnight will I go out into the midst of Egypt.' And at the awful hour of midnight, the avenging angel

of the Lord passed through the land, and smote all the first-born of Egypt. So sudden and fearful a stroke struck Pharaoh and his people with awe; Then did Jehovah, in the year of the world, 2513, "with a high hand," lead his people out of Egypt.

190 - - - *Thus with ten wounds*

The river-dragon tam'd at length submits

The river-dragon is an allusion to the crocodile, in the river Nile, and to Pharaoh, king of Egypt. Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself Ezek. xxix. 3.

195 - - - *the sea*

Swallows him with his host,

When the tyrant learned the course which the Israelites had taken, he considered them as a prey fallen into a snare, and pursued them. Then the people dispirited, upbraided Moses, saying, "Because there were no graves in Egypt, hast thou taken us to die in the wilderness? had it not been better for us to serve the Egyptians than that we die in the wilderness? And Moses said, Fear not: stand still and see the salvation of the Lord. Jehovah gives the command, "go forward," and the miraculous column removes from the front to the rear of the camp, between the Israelites and the Egyptians. When Moses lifting up his rod, a violent east wind arose, and clave the waters in the midst, through which

they all went dry shod. No sooner were the Israelites landed, than the Egyptian host were thrown into disorder, their hearts misgave them, and they attempted a retreat in vain, the rod was again stretched, the watery mountain rushed together, and whelmed the impious Pharaoh, his chariots and horsemen, in the mighty deep. Moses, as he contemplated the terrible power and goodness of the Lord, broke out into a rapturous song of thanksgiving. "Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters."

227 *God from the mount of Sinai, whose grey top
Shall tremble,*

It was indeed a sight so terribly magnificent, that the man of God himself said, "I exceedingly fear and quake. Heb. xii. 21. The ten commandments were delivered with all this grandeur from the summit of a mountain, in the presence of all the people, with the sound of trumpet, to denote the immutability and universality of the love of God. The judicial and ceremonial statutes were given privately to Moses, because they were of limited duration; the moral law was proclaimed aloud, to show that it concerns all men, and that it is of perpetual duration. Who sees not in Moses, while standing thus between God and the people, a lively type of him who in the fulness of time "came to fulfil the law and the prophets; and to offer up in his own person an atonement for the transgressions of his people?"

235 - - - *But the voice of God*

To mortal ear is dreadful ;

It is said that after the people had done sacrificing to their idol, " they sat down to eat and drink, and then rose up to play." Let us leave the guilty multitude in the valley, and ascend the holy sanctuary on Mount Sinai" The Lord said unto Moses I have seen this people, and behold it is a stiff-necked people ; Now, therefore, let me alone that my wrath may wax hot against them, and that I may consume them ; and I will make of thee a great nation." Exod. xxxii. 9, 10. But Moses was above all selfish considerations, and his regard for Israel, notwithstanding the base ingratitude which he had experienced, was paternal. Again did Moses ascend the holy mountain, where he prayed, confessing the sins of the people, and with earnestness soliciting the Divine forgiveness. The mediation of Moses in behalf of his people was not only effectual for their pardon, but also the continuance of Jehovah's presence with them as their conductor ; a favour which they had justly forfeited by their idolatry. Jesus Christ, who called Moses from the bush, and who conducted the people in the wilderness, when he came in the flesh to open the way to eternal life for us, endured not only the contradiction of sinners, but the treachery of friends, and when mocked by the infatuated multitude, his prayer was, " Father, forgive them, they know not what they do." As a punishment for their infidelity, the Israelites were obliged to remove from the border of the promised

land, and to return again into the Arabian Desert, towards the Red Sea.

240 - - - whose high office now

Moses in figure bears

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts iii. 22.

249 *By his prescript a sanctuary is fram'd*

Of cedar, overlaid with gold :

And they shall make an ark of shittim wood ; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt put in to the ark a testimony which I shall give thee. And thou shalt make a mercy seat of pure gold ; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. Exod. xxv. 10.

256 - - - over the tent a cloud

Shall rest by day,

And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the

tabernacle. And when the cloud was taken up from the tabernacle, the children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not until the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout their journeys. Exod. xl. 35.

259 *Conducted by his Angel, to the land
Promis'd to Abraham and his seed :*

Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spoke unto Joshua, Moses's minister, saying, There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, so I will be with thee. Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, in three days ye shall pass this Jordan, to go in to possess the land which the Lord your God giveth you to possess it. Though the Almighty ordained that his people should enter and possess Canaan, he would not allow them to gain it without great exertions. The first place that presented itself against them was Jericho, a city of great strength. Jericho was entirely destroyed, and Joshua pronounced a curse, in the spirit of prophecy, upon the man who should rebuild it. Another strict regard of Joshua for justice was in the case of the Gibeonites. This people being greatly alarmed at the progress of Israel, and sensible that there was no chance of escaping the destruction about to fall upon the

nations of Canaan, sent a deputation to Joshua, pretending they belonged to a distant country, and courting his alliance, and the treaty was confirmed, for Joshua had too sacred a regard to truth to violate a treaty that he had entered into, even though the conduct of the Gibeonites had been fraudulent. When the other Canaanitish nations heard of this alliance, they were provoked against the Gibeonites, and declared war against them. Joshua marched to the assistance of his new allies, and defeated their enemies. On this occasion a miracle occurred : As the people were engaged in the pursuit of the Amorites, Joshua said, " Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies." When the conquest of Canaan was accomplished, Joshua made a satisfactory division of it among the different tribes, reserving nothing for his own family. The people, however, bestowed upon him Timnath-serah for his portion, and there he fixed his residence.

276 - - - but now I see

His day, in whom all nations shall be blest ;

Adored be that gracious providence that determined our existence to begin in that happy day which prophets and patriarchs desired to see, and in the distant view of which Abraham rejoiced. Let it be also our joy ; for Jesus Christ is the same yesterday, to-day, and for ever ; nor could the hearts of those holy men fully conceive those things which God had prepared for them

that love him, and which he has now revealed unto us by his spirit. 1 Cor. ii. 9, 10. .

289 - - - that when they see

Law can discover sin,

That the righteousness of the law might be fulfilled in us, who walk not after the flesh but of the Spirit. Rom. viii. 4.

293 *Some blood more precious must be paid for man ;*

Let that blood, which is our redemption, be our confidence. We know there was no real efficacy in that of bulls or of goats, or in the ashes of an heifer, sprinkling the unclean. All these things could do was to purify the flesh, and to restore man to an external communion with God, in the Jewish sanctuary. But the blood of Christ can purify the conscience, and restore its peace when troubled, when tortured with a sense of a guilt contracted by dead works, which render us unfit for, and incapable of, divine converse. To that blood, therefore, let us look : let the death of Christ be remembered as the great spotless sacrifice by which we draw nigh unto God ; since it so expressly said, that the Holy Ghost signified in some degree the great and important doctrines of the gospel, by the constitution of the Jewish ritual ; let us think of that ritual, whatever obscurity may attend it in part, with a becoming esteem ; and peruse it with a view to the great antitype, who is in every sense the end of the law for righteousness to every one that believeth ; to him who, by fulfilling it, hath given it a glory much brighter than that which was reflected upon

it from the face of Moses, or the most splendid magnificence of Solomon's temple. Heb.

297 - - - *which the law by ceremonies*

Cannot appease,

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. v. 1.

302 *Up to a better covenant, disciplin'd*

From shadowy types to truth,

He is the mediator of a better covenant, which was established upon better promises. Heb. viii. 6.

304 *From imposition of strict laws to free*

With pleasure let us compare the dispensation of Jesus with that of Moses, and observe the excellency of its superior grace and of its brighter truth: but let us remember as a necessary consequence of this, that if the despisers of Moses law died without mercy, they shall be thought worthy of a much sorer punishment, and a more aggravated condemnation, who tread under foot the Son of God. Heb. x. 28, 29.

305 - - - *from servile fear*

To filial,

Faith which worketh by love. Gal. v. 6.

310 *But Joshua, whom the Gentiles Jesus call,*

His name and office bearing,

And the name of Joshua, or Jesus, signifies a Saviour. Joshua was in many things a type of Jesus.

323 - - - *that his regal throne*

For ever shall endure ;

And thine house, and thy kingdom shall be

established for ever before thee, thy throne shall be established for ever. 2 Sam. vii. 16.

325 - - - *that of the royal stock*

Of David

The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke i. 32.

342 *To that proud city, whose high wall thou sawest Left in confusion: Babylon thence call'd.*

This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. Jer. xxv. 11.

346 - - - *and his covenant sworn*

To David 'stablish'd as the days of Heaven.

Thus saith Jehovah; If you can break my covenant of the day, and my covenant of the night, then may also my covenant be broken with David my servant. Jer. xxxiii. 20, 21.

349 - - - *the house of God*

They first re-edify ;

Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one to his own city. Ezra ii. 1. And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place. They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver,

and one hundred priests garments. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of the house was laid before their eyes, wept with a loud voice; and many shouted for joy. Ezra iii. 10, 11, 12.

360 - - - yet at his birth a star,
Unseen before in Heaven,

For, behold, there were certain sages, that is, wise and learned men (who, on account of their applying themselves to the study of natural philosophy, were called magi) that had observed a bright and unusual luminary in the heavens, which they were taught to understand as an intimation that a very illustrious person was then born in Judea, who was destined by God to that universal empire, the fame and expectation of which had spread so far in those parts; they therefore came from the east country where they dwelt, to Jerusalem, the capital of the Jewish kingdom: and there they began the enquiry which had occasioned them to undertake so long a journey, saying to those who they thought, might be most likely to inform them, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. Matt. ii. 2.

664 *His place of birth a solemn Angel tells*

To simple shepherds, keeping watch by night ;

And there were some shepherds in that country who were then lying out in the field, and watching in their turns, over the flock by night ; which it was necessary they should do, to guard against the wolves and other beasts of prey which were common there. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them ; and they were sore afraid.

And the angel said unto them, fear not ; for behold I bring you good tidings of great joy, which shall be to all people :

For unto you is born this day, in the city of David, a Saviour which is Christ the Lord. Luke ii. 8, 9, 10, 11.

379 - - - *Virgin Mother, hail*

High in the love of Heaven ;

“ Hail, thou that art highly favoured ;” The Lord is with thee ; blessed art thou amongst women. Luke i. 28.

382 - - - *so God with man unites !*

And the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke, i. 32, 33.

394 *Not by destroying Satan, but his work*

In thee, and in thy seed :

For this purpose the Son of God was manifested, that he might destroy the works of the devil. John, iii. 8.

402 *The law of God exact he shall fulfil*
Both by obedience and by love,

He became obedient unto death. Phil. ii. 8.

408 *Proclaiming life to all who shall believe*
In his redemption ;

And this is the will of him that sent me, that every one which seeth the Son, and belleveth on him, may have everlasting life, and I will raise him up at the last day. John, vi. 40.

420 - - *Death over him no power*
Shall long usurp ;

No more let us return under the power of that spiritual death, from which Christ, at the price of his own life, hath delivered us ; but let us live to God, solemnly presenting our bodies and our souls to him, to be honoured as the instruments of his service, and employing each our proper members, according to its proper office for his glory. We are alive from the dead, we are raised by a divine power : Let us, therefore, daily set ourselves as in the presence of the God of our renewed lives, and account that time lost in which we are not acting for him.

421 - - *ere the third dawning light*
Return, the stars of morn shall see him rise

As it began to dawn the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And, behold, there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. And the angel said unto the woman, Fear not ye, ye seek Jesus which was crucified. Come see the place where

the Lord lay. And go quickly and tell his disciples that he is risen from the dead ; and behold he goeth before you into Galilee ; there shall ye see him ; lo, I have told you.

438 - - - men who in his life

Still followed him ;

Ye are they which have continued with me in my temptations. Luke, xxii. 28.

445 *For death, like that which the Redeemer died*

And Jesus says unto them, you shall indeed both of you drink of this my cup, of which I am to drink, and to be baptized with the baptism of extreme sufferings with which I am to be baptized ; for you shall endure great extremities for the sake of my gospel, and hazard your lives in its defence.

452 *With victory, triumphing through the air*

Over his foes and thine ;

Thou hast ascended on high, thou hast led captivity captive. Ps. lxxviii. 18.

460 *With glory and power to judge both quick and dead ;*

And then he shall send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mark, xiii. 27.

486 *He to his own a comforter will send*

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I

have said unto you. Peace I leave with you ; my peace I give unto you. Let not your heart be troubled, neither let it be afraid. John, xiv. 25, 26, 27.

491 - - - *able to resist*

Satan's assaults

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, and to quench all his fiery darts. Ephes. vi. 11. 16.

497 - - - *For the Spirit,*

Pour'd first on his Apostles,

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire and it sat upon each of them :

And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Acts, ii. 2, 3, 4.

568 *Wolves shall succeed for teachers grievous wolves.*

After my departure shall grievous wolves enter in among you, not sparing the flock. Acts, xx. 29.

514 *Though not but by the Spirit understood*

But in the mean time, vain and foolish men find a great deal in our preaching to cavil at, and object against. And it is no wonder they do ; for the animal man, who continues under the influence of his passions, and is a stranger to the noble exercises and principles of the divine life, receiveth not with any inward relish or sense the things of the Spirit of God, which are too sublime

and refined for his low and degenerate taste ; for in proportion to the degree in which they are full of divine wisdom, they will appear foolishness to him ; neither can he rightly understand them whilst he continues in his present state, and under such unhappy prejudices as these : for they are spiritually discerned, and a man must have a spiritual taste, formed by the influences of the Holy Spirit upon his heart, before he will thoroughly enter into their excellence. Cor. ii. 14.

525 *But force the Spirit of grace itself, and bind His consort liberty?*

Now the Lord Jesus Christ is that spirit of the law of which I spake before, to whom the letter of it was intended to lead the Jews ; and it is the office of the Spirit of God, as the great agent in his kingdom, to direct the minds of men to it. And let him be universally sought in this view ; for where the spirit of the Lord is there is liberty : a more liberal and filial disposition, to which, under the influence and operation of the Spirit, the gospel brings those who were subject to bondage, under the imperfect dispensation of the law of Moses. 2 Cor. iii. 17.

536 - - - *and works of faith*

Rarely be found :

Nevertheless, when the Son of man, having been put in possession of his glorious kingdom, comes to appear for this important purpose, will he find faith in the land ? The persecution will be so severe as almost to bear it down ; but let the remembrance of what I have now spoken be a

comfort to my people, and a warning to those that injure them. Luke, xviii. 8.

- 549 *New Heavens, new Earth, ages of endless date,
Founded in righteousness, and peace, and love.*

Through the divine grace, it is a day that we have reason not only to wish but even to long for, as we, according to the tenor of his unfailing promise, look for a glorious and transporting change, which will then commence, for new heavens and a new earth, new and everlasting abodes, which divine mercy will then open to our raptured view, into which it will conduct us, and in which righteousness, perfect holiness and felicity dwelleth. Pet. iii. 13.

- 561 *Henceforth I learn, that to obey is best,*

Only fear the Lord, and serve him in truth with all your heart. 1 Sam. xii. 24.

- 564 - - - *and on him sole depend,
Merciful over all his works,*

Casting all your care upon him, for he careth for you. 1 Pet. v. 7.

- 582 - - - *only add*

Deeds to thy knowledge answerable, add faith,

And for this purpose, applying with all possible diligence, as you have believed the gospel, be careful to accompany that belief with all the lovely train of attendant graces; associate, as it were, to your faith, virtue, true fortitude, and resolution of mind, which may enable you to break through that variety of dangers with which your faith may be attended.

- 583 *Add virtue, patience, temperance, add love*

And to knowledge temperance; and to tem-

perance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity ; for if these things be in you, and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. i. 5, 6. 9.

611 *For God is also in sleep, and dreams advise,*

If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream.

637 *In either hand the hastening Angel caught*

Our lingering parents,

It is very affecting to view in imagination Adam and his partner slowly measuring their steps from Eden, once the seat of innocence and bliss, to go they know not whither, carrying in their bosoms painful remorse and guilty fear ! But the decree is past. The ministers of divine justice are exact in fulfilling their commission, and the flaming sword of the cherubim forbids all access to the tree of life.

How shall the young secure their hearts

And guard their lives from sin ?

Thy word the choicest rule imparts

To keep the conscience clean.

When once it enters to the mind

It spreads such light abroad,

The meanest souls instruction find,

And raise their thoughts to *God*.

'Tis like the *sun*,—a heavenly light,

That leads us all the day :

And through the dangers of the night,

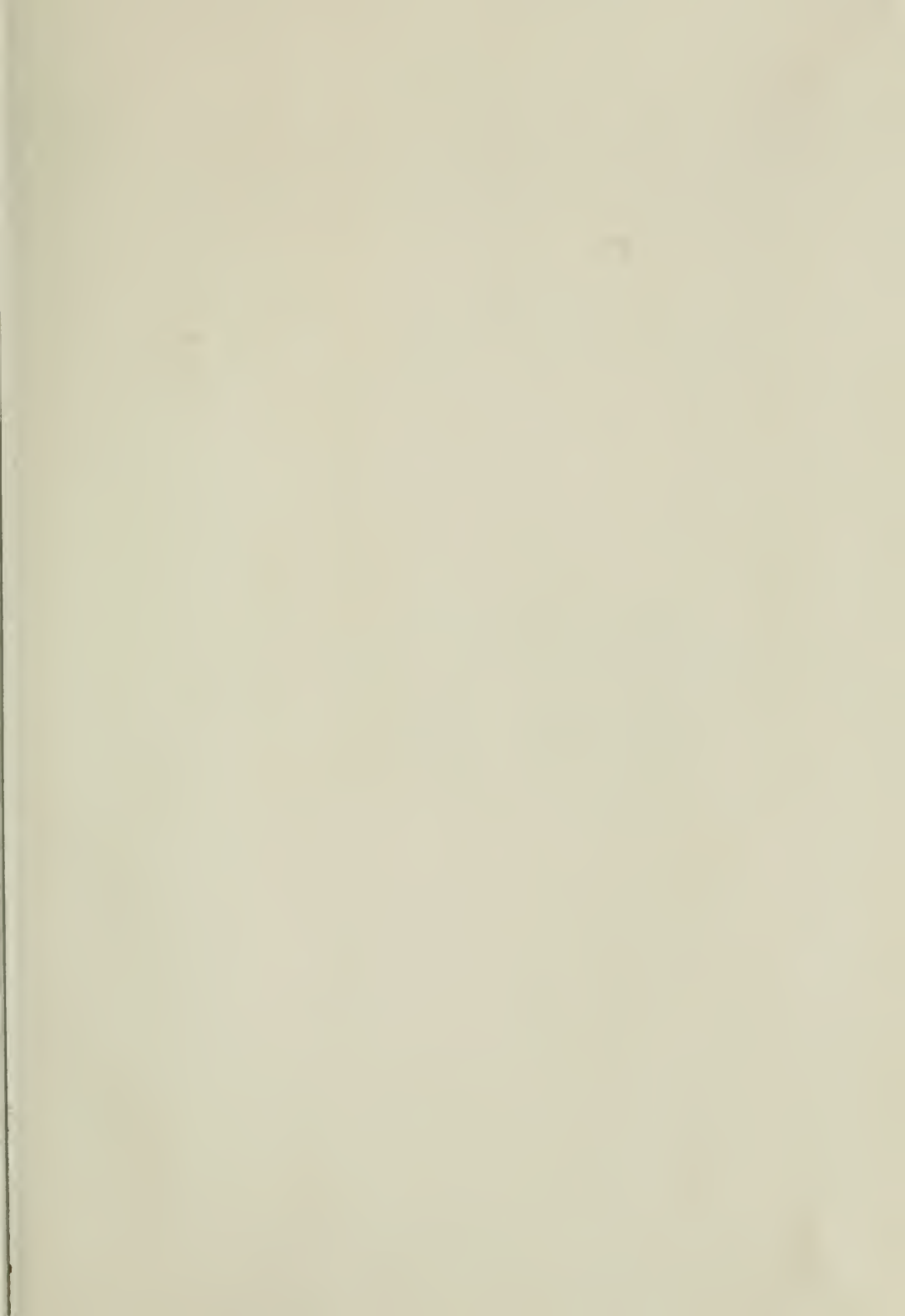
A lamp to guide our way.

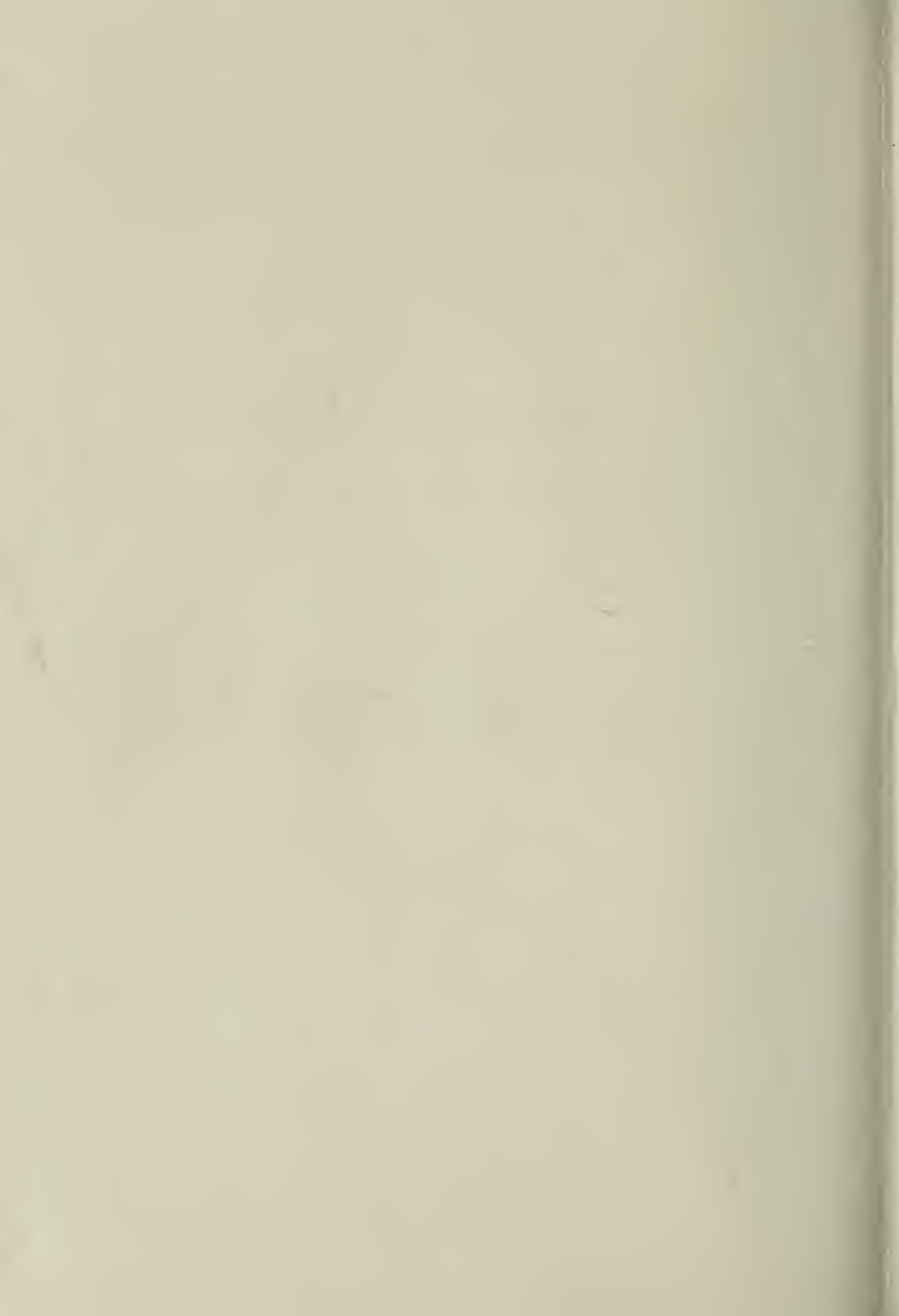
Thy word is everlasting truth :
How pure is every page
That holy book shall guide our youth,
And well support our age. Psalm cxix.

THE END.









PR Cann, Christian
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